*Roy Eugene Davis*

# Health, Healing & Total Living

A Practical Guide to Creative Expression as a Life-Giving Spirit. Including Meditation, Prayer, Clearing of Mind and Emotional Nature, Nutrition and Exercise. A Total Approach to Health and Improved Function.

# Health, Healing & Total Living

By Roy Eugene Davis

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I salute the supreme teacher, the Truth,
whose nature is bliss, who is the giver
of the highest happiness, who is pure
wisdom, who is beyond all qualities and
infinite like the sky, who is beyond words,
who is one and eternal, pure and still,
who is beyond all change and phenomena
and who is the silent witness to all our
thoughts and emotions—I salute Truth,
the supreme teacher.

*—Ancient Vedic Hymn*

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Chapter One

## HOW TO LIVE AS A LIFE-GIVING SPIRIT

When we are fulfilled, radiantly alive and in harmony with nature, we have no problems at all. When we are not fulfilled, when we are not radiantly alive and vital, when we are not in harmony with nature, we are in need of awakening and of deeper understanding. Health, healing and total living is within the reach of almost anyone who has the ability to make decisions, to adjust mental attitude and to follow through with simple and practical procedures.

To live wisely is to become intelligently involved with nature and to experience fulfillment as a result of being in harmony with natural laws. These laws determine the circulation of energies, which both nourish and appear as the world. We are to be reminded that life is one organic whole, that everything is an expression of One Thing, and there are no separate parts. There are different expressions but only one *substance*.

All that prevents the intention of life to fulfill itself are restrictions and distortions at one level or another. Given the opportunity, life will always express as harmony and fulfillment, as a result of the free circulation of energies. Healing of any condition—be it of one's body, environmental affairs or a sense of spiritual lack—can be realized if restricting influences are removed. Then, the Intelligence that runs the universe can operate without resistance.

It is natural to be enlightened, possessed of useful knowledge and healthy in mind, body and personal re-

lationships. It is not natural to be unenlightened, uninformed and sick in mind, body and personal relationships. We are not thinking here in terms of what may be considered normal in some circles. We are viewing the possibilities from a higher perspective, from the point of view where fulfillment is possible.

The laws of health have been known for centuries, but millions of people remain physically ill, mentally and emotionally crippled and spiritually impoverished. Why is this? It can only be for one of two reasons: either those who are ill do not know the laws which assure health and fulfillment, or, knowing the laws, they do not abide by them. In this treatise, we are setting forth some of the conclusions of men and women who have researched the problem and shared their discoveries with us. If you have studied this matter of health, healing and total living, you surely have learned that certain approaches seem to work for some persons, but seldom does one approach work for everyone. We have experts in their respective fields who recommend prayer as the answer to every need. There are others who stress the importance of mental attitude or of emotional balancing. Still others stress diet to the exclusion of all else. We have medical doctors, homeopathic physicians, chiropractors, acupuncturists and reflexology therapists. We have light therapists, astrologers, magnetic healers and those who work on more subtle levels. Most of these can claim a degree of success, resulting from meeting the needs of the patient.

It is not our intention to make this book an encyclopedia of healing mehods. We merely intend to offer, in simple outline form, some guidlines which many have found interesting and useful.

### *The Most Useful Information of All*

In our approach to life, it is well for us to under-

stand, from the outset, just *who* and *what* we are. If we can understand this first, we can then proceed intelligently and make use of any approach or of any system that seems reasonable and helpful.

In the tradition of the East, a teacher will often begin the training of a new student by asking a simple question: "Who are you?" If the student responds by stating his belief that he is a body, a mind or a personality, he is in error. The answer to the question is: "Supreme Consciousness is your essential nature!" This is who and what we are—*an extension of Supreme Consciousness*. We are not a separate creation, for the belief in anything separate from the Source is a fallacy. When Supreme Consciousness extends in the direction of matter (also a manifestation of Itself), It is referred to as a soul. When It identifies with the mental field (*manas*—Sanskrit), the soul is referred to as man. Our essential nature, then, is spiritual. We are life-giving spirits, made in the image and likeness of God. As God is the Cosmic Soul, endowed with the qualities of being, intelligence and creative energy—so we are as God is, endowed with the qualities of being, intelligence and creative energy.

As a result of becoming overly identified with matter and with the conditionings of the mind, we have become accustomed to the need for taking in things from the outside. When we are fully aware or enlightened, we will see that all we require flows from inside. Then, we will be sustained by the light and by the energy from the source. Until this adjustment is made, however, we will be in need of working from the level of understanding which is ours for the moment. Hence, a variety of approaches will be offered in this book.

When we operate from the conscious level of knowing our nature as a life-giving spirit, we will not have to work at thinking in a positive manner or of causing a healthy condition. We will simply be spontaneous, aware, positive and in tune with nature on all levels. We

live like this without trying. It just happens. If we declare ourselves to be sick, improvished, poor in spirit, weak, confused, ignorant and incapable of doing anyting about our condition, we are living out of the consciousness of human limitation, instead of knowing our identity as a life-giving spirit. Therefore, let us approach life from the perspective of knowing who and what we are, then working out whatever complications may have to be confronted and handled.

### *The Power That Runs the Universe*

I know that the Power that runs the universe has no limitations and can do anything It intends to do. You see, the creative energy that appears as everything and which animates everything, is intelligently directed. The vital force which makes life possible is not like electricity, generated and directed by nature and by Man. The vital force flows from the source, from the Transcendental Field or from the abode of Supreme Consciousness. The Sanskrit word for this vital force is *prana*, and it is this vital force which flows into expression to take form. Because this Power that runs the universe is sustaining the universe, I know that there exists no such condition as an incurable disease. I know that the Power can make any needed adjustment in body, mind and personal affairs. But, we have to learn to cooperate with this Power and to abide by the natural laws of this world.

Why, if the intelligently directed power of God can do anything, do we not see perfect order, harmony and health all around us? Why is there confusion, disharmony, sickness and poverty? There is, of course, a rational explanation. The answer is a philosophical one; the universe is a "play of consciousness," with the energies interacting and expressing. Throughout all nature, we find three characteristics, since nature itself is an

electrical phenomenon. We have the positive aspect, the negative aspect and the aspect which contributes to balance between the poles, the neutralizing aspect. When one is attuned to the positive or uplifting aspect, one is inspired and moves in the direction of enlightenment. When one is attuned to the negative or inertia aspect, one is dull and moves in the direction of unknowingness. In between, one is restless and in motion with characteristics of both positive and negative influences in mind and in consciousness.

The mystics teach that the basic cause of illness and limitation is *delusion*, lack of understanding. The sure cure is enlightenment, awakening to the truth about the nature of the life process.

Any person not fulfilling his personal destiny and living with restriction and limitation is in need of healing. Any person not spiritually awakened is in need of healing. Yet there are some who are mentally and physically well but spiritually sick. While one of the themes of this message is a guide to health of mind and body, the major theme is the way to enlightenment or soul-realization. The ideal of a sound mind in a sound body is useful and well worth expounding. Even more useful, for the people on the planet as well as for the welfare of the planet, is the ideal of spiritual health along with a sound mind and a healthy body. In fact, one actually cannot be mentally healthy without spiritual understanding. If one does not know his nature as a life-giving spirit, his motivation will be totally geared to the material life, with no thought of the ongoing nature of the soul. We are passing through this world, we have come from somewhere and we are going somewhere. While we are here, we can make our useful contribution, in order to unfold our latent potential and to provide those who will follow us with an ideal field for their growth and personal expression. We are not here to get from life what we can; we are here to give the best of which we

are capable. This encourages spiritual unfoldment and is our practical duty.

Lecturing in a city many years ago, I was asked, by members of a local metaphysical group, to visit their leader in the hospital. The lady, about seventy years of age, was restrained in bed, because she was not coherent. She suffered from toxemia and uric acid poisoning. I was asked, by her students: "Why is she in this condition? She is so spiritual!" She was a decent person and taught and lived the best she knew how, but she did not know the laws of health. I have no way of knowing how "spiritual" she was, but the obvious reason for her condition was either an incorrect diet or a breakdown of the system.

Being good, as the world views "good," does not guarantee health and mental and emotional harmony. Many fine and decent persons suffer a variety of ailments. They either do not know any better or, if they know better, they do not do better. Sometimes, there are deeper causes: inherited tendencies, subconscious conditionings, the lack of will to live, resentments, guilt, anxiety, tension, frustration, suppressed emotion, and so on and on.

I see no reason why one should not work from the level of his present understanding to meet whatever challenge presents itself. I stress working from the level of being a life-giving spirit, but this can also mean following through on a practical level, however guidance and common sense may dictate. Many persons on the spiritual path do not eat correctly, neglect exercise periods and disregard other natural laws, because they do not want to be slaves to human consciousness. Unless we can turn water into wine, walk on water and pass through walls without the convenience of doors, it seems to me we should participate in the game of life with a degree of intelligence. One does not have to *believe* to derive benefits from proper nutrition, adequate

exercise and body balancing through chiropractic adjustments. One does not have to *believe* in the positive response to meditation. Even a person who does not understand why things work will derive benefit from doing things which encourage body systems to work in harmony with nature.

We cannot, of course, rule out the influence of belief and the usefulness of expectation. Belief and expectation *can* result in a release of vital force, which can be a healing influence. We know that when we tell a person he looks better, he will begin to feel better. Negative suggestion also has influence, if one is receptive to it. Self-suggestion is an effective tool for encouraging the subconscious level of mind to respond to positive images which are initiated at the conscious mind level.

In our examination of healing methods, we will discuss the obvious, as well as some approaches bordering on the esoteric. We will examine such matters as diet, body cleansing, mental clearing, emotional clearing, meditation, prayer, the aid others might give, the use of gems and metals and handling that occult mystery known as *karma*. We will also deal with some straightforward talk about looking at life and making decisions. This will cause some readers a bit of a challenge, but it is essential to our program. If we are to deal with what is real, we cannot play games with words and avoid issues in order to pacify the mind or to spare self-analysis. We are going to examine life and seeming-death, birth and our relationships with others and world events, human behavior and God's will. Our purpose herein is not merely to encourage the reader to live a fuller, richer life from the viewpoint of human consciousness, but it is more to inspire one to soul awakening and to point the way to liberation of consciousness. The most useful way to respond to this information will be to become involved from the outset and to utilize whatever seems practical to realize immediate experi-

ence and results.

### *Not "I Will Be" but "I Am"*

Let us be reminded that our attitude and viewpoint is of utmost importance to our success in seeing a change from limitation to freedom, from sickness to health, from poverty to affluence and from discouragement to confidence. Even before we see outer evidence, we must learn to live *from* the inner realization of fulfillment, for what is outpictured in our lives is the reflection of what we are in terms of understanding and inner knowing. This is why we affirm and know: "*I am a life-giving spirit, made in the image and likeness of God, and I do not inherit limitation or sickness.*" Speak this over quietly, until it sinks into the subconscious level of mind and is accepted in the very marrow of your being.

Inwardly, we are not limited or restricted; the restrictions, if any, have to do with the coverings of the soul. These coverings are made up of subtle magnetic fields, the mind and the physical body. As long as we are totally identified with mind, feeling nature and physical body, we are certain to be influenced by whatever conditionings happen to be present. Hence, there is the need, in most instances, for cleansing and for clearing.

So, we take the first step in the direction of health and total living—we learn to be *centered*, to be *here* and *now* in our psychological space. We are already here and now in world space and time; however, we may be thinking too much about the past or planning for the future, to the extent that we are not able to enjoy or to appreciate the present. To dwell on thoughts of, "The past was better," or "The future will be better," without learning to live in the *now*, results in our floating through life, making no real contact with what *is*. To re-

call the past and to relate memories to present projects is natural. To plan for the future is not only natural, it is ideal. But, many times we find ourselves anticipating the future and not doing justice to the moment (when the goal is reached, when "our ship comes in," when things get better, when we finally overcome). If we cannot appreciate the blessings of the moment, how can we possibly appreciate the blessings and the opportunities of the future?

A free person, while easily handling memories of past experiences and setting meaningful goals for the future, is able to appreciate the moment; however, he is not *stuck* in the past or always daydreaming about the future. We are advised to live from the awareness of "I Am" and to acknowledge clearly what is taking place now. Thus, when we find ourselves in a different time-space situation we still will be centered, aware of who and what we are, and able to appreciate and to recognize what is taking place then. Events and relationships will not remain forever as they are now; new ones will be experienced. This is according to the flow of nature, the "forever-becomingness" of the world process. Forms and relationships change as energies flow, but life is always fresh and tireless. We, too, can be fresh, tireless and fulfilled (satisfied), when we learn to see the natural process from the correct point of view.

### *Is There Anything Wrong With Being Satisfied in This World?*

We are going to have to face this question if we are to be in complete health in ths world. What is your "gut reaction" to this question? For a moment, instead of thinking about it, just *feel* it. This could be a revelation.

Many persons have the attitude that heaven, or fulfillment, is a future time possibility, while this present

world experience is a time of trial, testing and suffering as preparation for the future reward. Many persons have a religious-philosophical view that it is wrong to enjoy through the senses and to be happy, fulfilled and prosperous. This is the reason they subconsciously contrive to be sick, unhappy and poor. Have we not all heard a person say, "Life is so beautiful, and things are going so good that I know it can't last!" There are many who are in health, who are creative and prosperous and who enjoy a mature sexual relationship who feel guilty about having it so good. They wonder, sometimes, if they can be "spiritual" and live fully in this world at the same time. There are many persons who really do not do anything wrong, but they have a negative self-image and feel unworthy, thereby punishing themselves and interfering with nature's will for health and wholeness.

A person may affirm, "I know better, but I can't do better!" This negative affirmation seeps into the soil of the subconscious mind and plants seeds of self-destruction and limitation. One who learns to affirm health, vitality, creativity and spiritual awareness will soon express conditions which reflect such affirmations. Let us never affirm anything which we do not want to see materialized in our life experience.

In the *Lord's Prayer*, we ask that God's will be done as it is (already established) in heaven. Do we really *expect* to see the heavenly condition expressed on the earth plane? Can we accept this as possible? One master-teacher said to a student, "Few mortals realize that the kingdom of heaven extends fully to this earth plane." Sages tell us that the time will come when this world will perfectly reflect the light, the beauty and the harmony of the more subtle planes. Are we doing our part, in thinking, action and awareness, to bring this ideal condition into actual expression? Life works through those who are open to the flow. If we expect others to bring in the world of harmony and fulfillment so that

we can benefit, we are maintaining a consciousness of restriction and limitation, and we are actually shirking our duty. Even when world conditions are harmonious, if we are not prepared in consciousness, we will not be able to participate in the new world order. There is nothing wrong with our making wise use of the material of this world. There is nothing wrong with being aware and with being in tune with the currents of nature. In fact, it is *our duty* to learn to live correctly and with a positive attitude. We must learn to maintain the desired mental attitude and healthy outlook on life; otherwise, healing will be only temporary. If we do not have the consciousness to sustain the new condition or situation, we soon will revert to a problem-centered living pattern. Jesus instructed the one whom he had healed to "go and sin no more," if the healing were to be permanent. To sin is to miss the mark, to fail to live in accord with natural law. To give up destructive ways and to replace them with ways that are constructive is the great essential.

### *A Realistic Approach to Healing*

First, there must be the recognition of a problem, if one exists. Then, there must be the conviction that a solution can be found . . . for it can. Next, we must take steps to allow change in the outer appearance. Let us ask some questions of ourselves and be honest in our self-analysis.

1. Are we attending to our spiritual duties? ( ) yes ( ) no. If not, then let us begin to do so today. Let us meditate, pray and read daily from some inspirational source. Let us maintain the attitude: "I am a life-giving spirit."

2. Are we attending to health needs of the body? ( ) yes ( ) no. If not, let us see to proper diet, adequate exercise and sufficient rest. Let us see to body cleansing,

through a cleansing diet routine if necessary . . . and let us begin *today*. If we need dental work, let us make an appointment with the dentist *today*. If we require medical attention or chiropractic adjustment, let us make an appointment *today*. Let us not put off what must be done . . . because of fear or laziness. . . or because we tend to live in fantasy.

3. Is the mind well-ordered? ( ) yes ( ) no. If not, let us practice maintaining a positive mental attitude from this moment onward. If we think ill of others or judge them, let us cease from this useless and self-destructive mental habit. Let us release, if need be, resentments, envy, jealousy, hate, prejudice and a sense of smug self-righteousness. Let us replace thoughts of illness, poverty and unworthiness with thoughts of health, wealth and self-acceptance. Do we dwell on memories of the painful past? Let us stop this activity from this moment onward. Are we afraid of the future? Let us have hope and have faith in God. Do we affirm, "I cannot learn," "I am not bright" or "I am not capable?" Let us not hypnotize ourselves into a weakened condition by affirming limitation and inability. Negative thinking is a habit; positive thinking can be a habit and is far more rewarding. Do we fail to think straight and to plan wisely? Then let us begin to think clearly and to plan wisely, by *writing down* our plans and projects and by jotting suggestions for reaching our goals and implementing our plans.

4. Are we emotionally unstable? ( ) yes ( ) no. If we are, then let us see to physical and mental health and to the ordering of our environment. Let us make needed decisions and act now. Let us not blame early training, impossible situations, karma or planetary aspects. Fear, anxiety, confusion and lack of zest for life contribute to emotional instability. Let us replace negative and self-destructive feelings with positive and constructive feelings. *Thinking, feeling and action should be coordi-*

*nated.*

5. Are we on good terms with others? ( ) yes ( ) no. If not, let us learn to relate in a mature manner and to communicate well. Let us learn to live and let live and never try to control or to dominate others. Neither should we allow others to control and dominate us. If there are attitudes and behavior patterns we need to change, let us change them.

6. Are we in our right place and fulfilling our destiny and purpose in life? ( ) yes ( ) no. If not, let us pray for guidance and think clearly and objectively. Then, let us do what we can do to make needed adjustments. Life will do its part; we have to do ours. It may be that we are cramped and stifled in our present environment. Let us then either change our attitude or change environmental conditions. We can.

7. Do we have a wholesome attitude toward money? ( ) yes ( ) no. If not, let us examine this matter of money . . . as compared to real wealth. Wealth is not money. Wealth is the availability of needed substance or things with which to fulfill our purposes. Money is a tool, a "service unit," a medium of exchange. If our attitude is correct and our consciousness is open, we will be open to the flow of energy in whatever form we need to express fully. If we require money, it will be there . . . if we require things, they will be there . . . if we require ideas, we will have them . . . if we require the assistance of others, they will be there. "The consciousness of the presence of Life (God) is the source of all supply and can, and does, meet every human need . . . on time and in abundance." This is the attitude to have.

*"I am a Life-giving spirit.*
*Let health, harmony, peace and true*
*fulfillment be the law of our lives,*
*and let this begin with me."*

Chapter Two

## PREPARING BODY AND MIND FOR HEALTH AND FULFILLMENT

We are purposely suggesting a useful routine for daily practice in the early part of this book. Then the reader can immediately become attuned to the life-process and be open to the benefits which will naturally follow. We are to maintain always the attitude of being a life-giving spirit, with the understanding that we are not *causing* health and natural function, we are *allowing* it. Innate Intelligence will see to health and to function if given the opportunity. This is our approach, and whatever we do is for the purpose of allowing the creative energies to flow, circulate and fulfill their purposes.

Some persons, endowed with a strong constitution, seem to live contrary to natural laws and to survive quite well. I am not suggesting here that the reader must do what I suggest, only that what is recommended has been found helpful by a great many people over the years. I am suggesting that the reader adapt what seems useful and have an open mind regarding the total program.

As we adopt a daily routine designed to allow natural forces to flow, we must be sure that we remain centered in the awareness of our real nature, as spiritual beings, and that we do not become body-identified or obsessed with matters of diet, exercise and technique. We, therefore, live out of the consciousness of knowing ourselves as life-giving spirits, and we attend to routine

matters to give ourselves a chance to experience radiant health. Then, we can easily fulfill our purposes for being here on earth. Health of the body is useful but is not the whole purpose of living; we are here to render useful service and to realize our relationship with God. We are concerned with total living, fulfillment in all areas of personal expression.

### *Cleansing and Detoxification of the Body*

In another chapter, we will deal with the matter of diet in more detail. Food should be natural, wisely combined, chewed well and provided to meet the body's needs. Overeating is harmful to the system, and it is useful to be disciplined in this respect. What we eat provides fuel for the body and becomes the body. With this in mind, we will be led to eat wisely. Because many persons have an accumulation of waste matter in the body as a result of improper eating, lack of sufficient exercise and faulty elimination, a cleansing routine is often in order.

1. *Morning Routine*—Spend time in the bathroom and see to the elimination of waste accumulated during the night. Vigorously rub the body with a rough towel to remove dead skin cells and to encourage blood circulation. Follow with a shower, being sure to cleanse the entire body, including the feet.

Two or three times a week, do this: put a pinch of salt in a shallow bowl and fill with warm water, about body temperature. Lean over the sink, hold one nostril closed, then *gently* suck the water through the open nostril. Change nostrils. Expel the water through the mouth. This will loosen mucus in the head cavities and throat so that it can be expelled. Yoga teachers say this is a good exercise for the eyes, also, because of the stimulation given to the connecting nerves in this part of the head. It is likewise claimed that stimulation in

this manner sends life-current back through the optic nerve to "massage" the glands in the brain. Furthermore, it opens the nasal passages to allow easy breathing.

2. *Exercises*—A few minutes given to gentle exercise can be useful. Yoga postures or any simple stretching movements will do. Yoga postures are ideal. They afford maximum benefit in the shortest period of time, improve the circulation of both blood and lymph fluid, tone the muscles, limber the spine and stimulate glandular function. Follow with a few breathing exercises.

3. *Prayer and Meditation*—Sit quietly and invoke God's presence. *Feel* God's presence. Then meditate for twenty or thirty minutes, according to your personal routine. Emerge from the practice with the inner knowing: "I am a life-giving spirit. I am God-led, God-inspired and God-fulfilled."

4. *Breakfast*—This will be a matter of personal choice. We emphasize eating according to need, not according to habit or tradition. I do this: after my morning routine, I drink a glass of very warm water into which the juice of half a lemon has been added; a little later, I chew five to seven black peppercorns and wash down with a swallow of apple cider vinegar and honey (see the diet chapter for more details on this); if more solid food is desired, then a banana or an apple is taken; I also use a multi-vitamin daily; lunch is light, perhaps a vegetable salad; dinner is modest—a vegetable salad, brown rice, a lightly cooked vegetable and whatever feels right at the moment. Eating can be a sacred act; we are nourishing the body temple. Acknowledge the source from which food comes and acknowledge the flow of vital force as it provides for the welfare of the universe.

5. *Begin the Day With Enthusiasm*—If our life is well-ordered and we are doing what we enjoy doing, and if our environment and circumstances are in line

with our mental attitude and state of consciousness, we *can* begin the day with enthusiasm! Before going to sleep, make an outline for the next day's activity. In this way, you will have direction and purpose and begin the day's projects without delay. Now and then, circumstances or personal cycles will interfere with an orderly routine. This will pass; it is only temporary. If we remain patient, balanced and optimistic, then our life pattern soon will return to normal. Be open, relaxed and cheerful. Life does not have to be a struggle. It does not have to be a matter of one problem after another. We are here to render service and to be a channel through which God's will can be fulfilled. To work with the attitude that we are in partnership with God is the way of freedom; it will afford us the opportunity to fulfill our destiny, clear the subconscious and awaken to the realization of the true order of things.

6. *An Evening Change of Pace*—At the end of the work day (our opportunity-to-serve day), we can spend another half hour given to body cleansing, exercise, prayer and meditation. This will release any accumulated tensions, clear the mind and afford rest and refreshment. Then the evening hours are relaxed and pleasant.

7. *Preparation for Sleep*—The final hour before sleep can be a time of relaxation, a time to enjoy personal relationships and to read from an inspired source. This will provide the mind with constructive ideas and attune the consciousness to God. (This is also the time to jot down a few plans for the next day). Then go to sleep, embraced in God's presence. God will take care of us and the world while we sleep.

### *Mental and Emotional Cleansing*

If we are into a routine as suggested here, we naturally will experience mental and emotional cleans-

ing. In the morning before meditation, while getting relaxed and settled, let the mind become clear. Be mentally open and feel free and in tune with life. If there are problems to face, release them for the time being. If there is regret, fear, guilt, resentment or frustration, then, for the meditation period at least, let these attitudes and feelings simply wash out of the system.

During the day, try to remain positive and happy. Avoid gossip, useless small talk and any involvement which might cause a restimulation of mental or emotional challenges, or which might condition or warp the mind and the emotional nature. Be self-confident, fearless and ever trusting in God.

### *The Importance of Doing*

Our daily routine reinforces our intention to live in harmony with nature and clears obstructions so that life currents can flow. While thinking in a positive manner is useful, following through with positive action is even more useful.

As we practice daily, we find that we are becoming more alert, more *conscious*, more in tune with the world in which we live. We find that our intuition awakens, our discernment becomes sharper and we are possessed of an accurate sense of inner guidance. Our appreciation for life is enhanced, and our relationships with family, friends and associates improve. This is the testimony of almost everyone who knows the value of a useful daily routine.

*"I am a life-giving spirit, and I am now in tune with the Power that runs the universe. I am healthy, conscious and totally fulfilled in every aspect of my being and in every aspect of my life experience."*

Chapter Three

## BREATHE FOR HEALTH

We know that as we breathe we take in oxygen and expel carbon dioxide as waste material. But the mystery of breathing goes deeper than this, and we can benefit from knowing how to regulate breathing cycles and, therefore, the circulation of vital force in the body.

The body can be nourished by taking in ions (electrically charged particles) from oxygen. By controlling the circulation of vital force in the body, we can gain conscious control over states of consciousness and even control the mind. We can alter blood chemistry and encourage healing through the practice of certain breathing exercises.

Vital force flows through the nervous system and through more subtle channels which are not part of the nervous system. As it is distributed through the chakras or power centers, this vital force changes in frequency to perform various functions.

It is not generally known that the breath does not flow evenly through both nostrils. It changes from time to time during the day and has an influence upon the entire organism. This is how it works:

When the force of breath flows more strongly through the right nostril, electrical activity is stronger in the left hemisphere of the brain. When the force of breath flows more strongly through the left nostril, electrical activity is stronger in the right hemisphere of the brain.

When breathing predominates in the right nostril,

the body is more acidic, and more heat is produced. When the left nostril predominates, the body chemistry is more alkaline. The system is cooled and relaxed. The right nostril is the sun breath, and the left is the moon breath. Sun is the positive polarity, moon is the negative polarity. When energy concentrates in the left hemisphere of the brain (right nostril breathing), one is more active, verbal, extroverted, creative, male or sun influenced. When energy concentrates in the right hemisphere of the brain (left nostril breathing), one is more passive, emotionally responsive, perceptive to sounds and sights, feminine or moon influenced. When the force of breath is equal through both nostrils, there is balance in the system. This is an ideal time for meditation and yoga practice. This equal flow condition is most common during the hours of sunrise and sunset, as well as for the brief occasions when the flow alternates naturally throughout the day.

The force of the air moving through one or the other nostril affects sensory nerves lining the nasal passage; in turn, this affects the nerve origins in the brain. Breathing through the right nostril concentrates nerve energy in the right side of the body; breathing through the left nostril concentrates nerve energy in the left side of the body.

If a person has one nostril partially closed because of an obstruction, imbalance in body chemistry is encouraged. By daily regulating the energy flows in the body with controlled breathing, one can strengthen the nervous system and balance body activities. Here are some simple breathing exercises anyone can practice with benefit. As we will see, they are more than breathing exercises: they are methods used to regulate the flow of vital force in the system.

1. *Cleansing the Lungs*—This is useful anytime one feels the need to practice: after being in an atmosphere where the air has been polluted, in early morning to ex-

haust the accumulation of carbon dioxide stored during the hours of sleep, or after sitting or resting for a considerable time without enforced deep breathing. Bend over and place the hands on the upper thighs. Inhale rather deeply, then exhale completely, pushing all of the air out of the lungs. Repeat a few times.

2. *Alternate Nostril Breathing*—This can be practiced in the morning and in the evening just prior to meditation. Place hand at the nose. Exhale. Close the right nostril with the thumb and inhale slowly and deeply, without strain, through the left one. Hold for as long as comfortable. Exhale through the right nostril by holding the left one closed. Hold for as long as comfortable without strain. Inhale through the right nostril. Hold. Exhale through the left nostril. Hold. Repeat five to ten times. It is really very easy: inhale through the right, hold, exhale through the left, hold. At the conclusion of the practice session, inhale deeply through both nostrils and relax.

3. *Bellows Breathing*—Sit upright. Inhale and exhale rather deeply a few times. Inhale to about half capacity and hold. Then, with the air flowing in and out *through the tip of the nose*, inhale rapidly and with mild force

through both nostrils, and exhale in the upper part of the lungs. Do this five or ten times. Exhale. Inhale deeply, then let the breath go out. Repeat two or three rounds of this breathing. It will generate energy in the system and strengthen nerve force.

When practicing these exercises, do not strain or push beyond body signals such as dizziness, faintness or any pain in the body. Gradually one's capacity increases as practice remains regular.

While inhaling, one can visualize specific colors coming into the system for the purpose of vitalizing the system. The vital force is made up of the various colors of the spectrum, and these colors can be extracted through the practice of controlled breathing and visualization. In a later chapter, you will learn which colors work specific effects upon the system. Practice, then, accordingly.

When concentrating deeply, one can observe that breathing is usually very shallow. During meditation it is not uncommon for one to become aware of the fact that breathing almost ceases. This is because the energies are balanced and vital force is working on a deeper level to sustain the system. This process is natural and is no cause for any concern.

For instance, to increase powers of digestion one can encourage more forceful breath in the right nostril by holding the left nostril closed a few minutes before and after eating. Lying down after a meal for ten to twenty minutes, with the body reclining on the left side, also encourages the breath in the right nostril to be more forceful than the left and increases solar energy in the body. When more heat is needed in the body, right nostril breathing is encouraged; when coolness is needed, then left nostril breathing is encouraged. When one is at peace and in perfect harmony with nature, the alternating flows will occur spontaneously according to personal requirements.

Prayer, meditation, chanting or singing, high aspiration and correct breathing can influence the awakening of dormant energies in the system and cause physical and mental transformation. Let us know:

> *"I am a life-giving spirit, and I work always in harmony with the energies in nature. Vital force flows through me to balance and to regulate all internal systems."*

Chapter Four

## YOGA POSES FOR HEALTH AND FULFILLMENT

It has long been known that certain body positions tend to beneficially influence circulation of blood, lymphatic fluids and nerve currents. Yoga poses (*yogasanas*) are more than just physical exercises. Attention to practice will lead to greater body awareness and to the clear state of consciousness. The ideal manner in which to practice asanas is in a meditative mood, so that the process flows from deeper levels. There should be no straining or effort leading to tiredness and, in group practice, there should be no sense of competition between participants. Each person has his own capacity; thus, the length of time each pose is held and the skill one has in assuming the pose will be a personal matter.

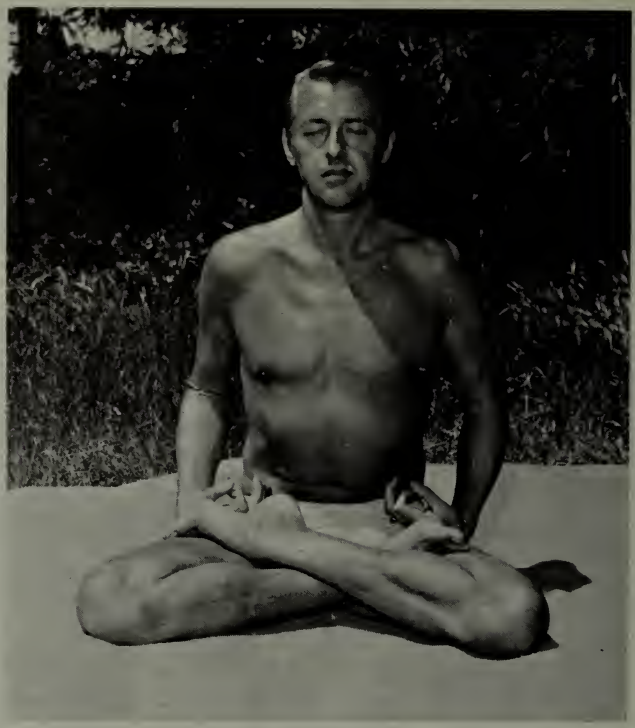
It is natural for some poses to be easier to practice than others, depending upon our body type and flexibility. Benefits are derived from quiet, attentive practice. A useful routine for the average person need not require more than twenty minutes for the poses. It will be noted that we work with all body areas in a single session. Here is a suggested routine to practice, after morning or evening cleansing and before meditation. The seated postures are useful as explained and can also be used for meditation purposes.

### *Perfect Pose*

This pose is so named, because it is a favorite of yogis meditating with the aim of liberation of conscious-

ness. In other words it is a pose which is useful for one seeking perfection in meditation. It also balances the vital forces in the system and encourages the awakening of creative energy in the lower spine.

Sit on the floor with one heel under the anus and the heel of the other foot placed directly on top, over the generative organs. Place hands as shown in the illustration. This position is useful for the practice of breathing exercises and meditation.



*Lotus Pose*

Not the easiest pose for westerners, the Lotus is one which many can learn with a little practice. In Raja Yoga, one flows the attention upward through the spinal pathway and becomes aware of the activities of the chakras and their radiations. When the currents flow upward through the cerebro-spinal system, the rays of the chakras are open and referred to as lotuses. The pressure of the feet on the upper thighs also causes a partial blockage of blood into the legs, resulting in the pelvic area being flushed with blood. This action nourishes the glands and the organs. Assume the posture according to the illustrations.

*Shoulder Stand*

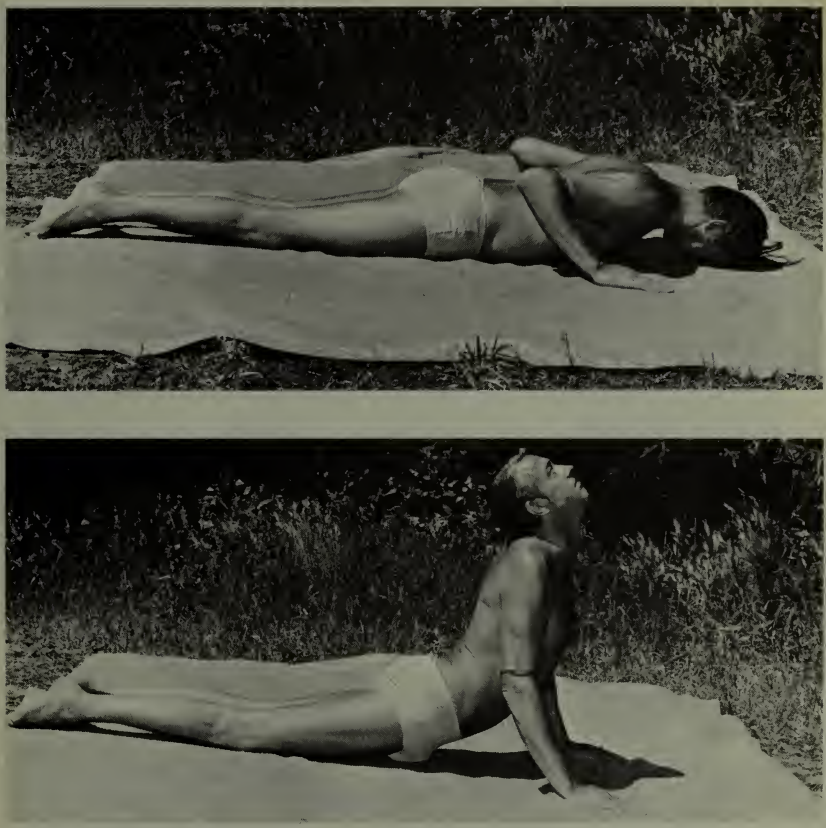
The posture invigorates the entire system and influences proper function of the thyroid gland. It relieves strain from lower limbs and gives the heart rest; likewise, it also brings a rich blood supply to the brain and eyes.

Begin in a relaxed position on the back. Slowly, with balance and poise, bring the legs upward and assume the posture as nearly as possible. If the full pose cannot be easily assumed, then rest in the partial pose. Hold as long as comfortable, without strain. Then, slowly resume the starting position. Rest. Repeat two or three times as inclined. Rest.

*Plow Posture*

The benefits are similar to the shoulder stand, but the plow gives a stretch to the spine. Start with the usual position, then gradually and easily assume the pose. Hold for as long as comfortable and resume the starting position. Rest. Repeat two or three times.

Between most of these poses, one should rest on the back. Let the eyes remain closed and be aware of the natural rhythm of breathing and the circulation of currents within the body.



*Cobra Pose*

This pose improves the muscle flexibility and strengthens those body parts which are used in the practice. Begin as shown. Push up slowly until the pose is completed. Hold. Slowly resume the starting position. Rest. Repeat two or three times. Notice that we practice these poses in a certain sequence. Then, when the spine is bent one way for one pose, the following pose complements it by giving a reverse stretch.

*Half-Spinal Twist*

The Twist strengthens the involved body parts and limbers the spine. It also affords internal massage. Assume the pose as illustrated. Hold as long as is comfortable. Rest. Assume the opposite pose. Rest.

*Headstand*

This pose is not recommended for everyone. It should not be practiced if one has a problem with the vertebrae in the neck, is overweight or has high blood pressure. Those in normal health might wish to try it. The Headstand relaxes muscles and veins in the lower limbs and encourages an extra supply of blood to the brain and the brain centers. In the beginning, one should attempt the Headstand a few moments at a time, extending that time as capacity increases. The illustrations will show how it is done. Beginners will want to practice near a wall. This ensures not tumbling onto the floor in case of losing balance. Make certain that you are not near furniture or windows. Always come down slowly and retain the final position a few moments. This will allow the blood to balance out into the system before getting up.

*Stomach Lift*

This exercise gives an internal massage and awakens vital current in the solar plexus. Assume the starting position, hands resting lightly on the thighs *without* pressure. Exhale completely and keep the breath out. Lift the rib cage up (as though inhaling—but do not inhale), thereby creating a vacuum effect. Resume normal breathing, then repeat. As you gain proficiency, you will be able to perform rapidly several "lifts" (as many as ten or twenty) on one breath.

*Isolation of Stomach Muscles*

The abdominal muscles are relaxed throughout the Stomach Lift exercise. The upward effect is not accomplished with muscular action but with inward sucking effect. For the next exercise, perform the Stomach Lift and hold it, pressing down on the thighs with the hands. The muscles will tense and appear as shown. With practice, one can alternate the pressure from one thigh to the other and isolate the muscles separately, giving a "rolling" effect. A further effect is the isolation of the small side muscles. This isolation has little value other than giving one greater body awareness and mental control over the muscles. This latter effect is done more by mental will and *feel* than by pressure of the hands on the thighs.

After practicing yoga postures, rest in the reclining position until breathing and heartbeat return to normal. Pranayana (breathing exercises) can then be done.

There are several dozen yoga poses which can be practiced, but the ones discussed here are within range of almost anyone and will serve well for general purposes. They can be practiced indoors in a well-ventilated room. A light garment or none at all is all right, if one has privacy. Some persons like to practice these poses while sun bathing to take advantage of the therapeutic benefits of the sun and the fresh air.

If one has only a few minutes for practicing the asanas, then the Shoulder Stand and Cobra pose would be ideal for rejuvenation and uplift. Just remember not to struggle or to strain. Be relaxed and meditative. Feel the currents flowing within you and around you. Feel yourself to be in tune with the Power that runs the universe. Know within yourself:

> *"I am a life-giving spirit, and the Power that runs the universe flows through me to nourish, sustain and awaken."*

Chapter Five

## MEDITATION PRACTICE AND THE POSITIVE RESPONSE

It is true that today literally millions of people are meditating on a regular basis. It is also fair to assume that before long millions more will be starting to meditate. There must be something to it—and there is—for people do not continue a practice, unless they derive a positive and useful response.

We do not all meditate for the same reasons. Some of us meditate for the almost immediate benefits: peace of mind, total relaxation, release of stress symptoms and an increase in available energy. Recent medical reports, compiled as a result of careful testing of meditators in controlled situations, indicate that the meditative experience is quite different from that of sleep, ordinary wakefulness or hypnosis. Some meditators report an improvement in memory, increased interest in living and a reduction in physical and emotional symptoms relating to hypertension. Others report that concentration is improved and a general sense of well-being is experienced.

Just what is meditation anyway? *Meditation is the intentional directing of one's attention to the clear aspect of one's own inner nature.* This is meditation. Meditation is not striving for an altered state of consciousness . . . it is not an attempt to get "high" or "blissed out" . . . it is not an attempt at problem solving . . . it is not an escape from reality. Meditation is the intentional directing of our attention to the clear as-

pect of our inner nature . . . in order to consciously rest in the experience of *being*.

It comes as a surprise to some that they can be conscious and alert, without trying to think and without relating to any external thing. But, I assure you, it is possible, and the experience is refreshingly natural. One does not have to analyze the procedure, one has only to try it for a short time and to test it. That is all we are asked to do. Try it and test it in the laboratory of personal experience.

### *How To Meditate*

There are eight simple steps to remember if we would be successful in our practice: *harmonious relationships with people* and the environment in which we live; attention to personal needs *and essential disciplines; correct meditation posture; regulation of vital forces in the system; being centered; concentration; actual meditation; and the peak experience*. We will deal with the first two steps at the conclusion of this explanation. First, let us consider the essence of correct meditation practice.

### *Meditation Environment and Posture*

Once we have resolved to avail ouselves of the possible benefits to be derived from meditation practice, we will need to pay attention to four important requirements. We will have to assure ourselves of a *quiet place*, so that we can give full attention to the inner process. We will have to approach our practice in a *relaxed mental attitude*. We will have to sit in a *comfortable upright position*. Finally, we will have to have *something* upon which to focus our attention. These four requirements are essential to success.

A quiet meditation environment will insure that no

unwanted sensory input disturbs concentration. A relaxed mental attitude will help us avoid tension and anxiety. A comfortable upright posture, in a chair or on the floor (whichever is preferred), will insure an alert attitude and a more creative response. The *something* upon which to focus, as the meditation ideal, will prevent attention from wandering and enable us to remain one-pointed throughout the practice.

### *Regulation of Vital Forces*

This is what makes the procedure scientific and results predictable. Vital energies ordinarily flow downward from the brain to nourish and sustain the mind and body. We naturally flow our attention out through the senses and come into contact with our environment. In this way we are able to function well and to relate to our world. During meditation, however, we purposely reverse the flow of attention in order to contemplate the inner aspects of our nature. As this time, we are not overloaded with mundane concerns.

After assuming a comfortable upright position, settle down and be relaxed. Do not strain. Meditation is natural and easy to practice. Take two or three reasonably deep breaths to ensure further relaxation. Then, for a few minutes, just observe the natural rhythm of your body, as normal inhalation and exhalation occurs by itself. Do not control the breathing cycles; just relax and observe them.

Now shift the attention and the feeling to some comfortable space in your body, to the heart area (not the heart itself) or the space just behind the eyebrows. Just *feel* here and *be* here. Do not try *to go there.*

Finally, as you observe the natural breathing cycle, do this: as you inhale, *observe the process* . . . as you exhale, *mentally listen to* the "sound" of the word *one.*

Or, listen (in the mind) to the "sound" of any meaningless word, such as *three, seven* or *nine*. This is all we do, giving full attention to the process.

If thoughts and feelings continue, pay them no heed. You will be aware of them, in the beginning, but do not try to suppress or otherwise to control them. Just continue with the inner sound and observe your response as you relax, become increasingly settled and more aware. This is the basic procedure.

Remember, we are not "counting down" into a hypnotic state, nor are we "striving" for results. *We are just resting quietly, being aware of the process and flowing the attention to the inner sound.* Use the same sound each time you meditate in order to assure a consistent and effortless experience.

### *Being Centered*

One of the initial observations we make when starting to meditate is that we easily come into the experience of being *centered*, we are poised, relaxed and at peace. Even while body activities continue and mental processes are apparent, we, as witnesses or observers, seem to be resting at the center of it all. This is a useful point of view, because from it we learn that it is possible to be at peace in the midst of internal and external activity.

Being *centered* is an early stage in the meditative experience and is an important one. Unless we are *centered* and poised, we might tend to try too hard to make something happen, *anything* just for a change of pace. We do not want to force anything to happen; we want to be poised, restful and observant. The natural response will follow automatically. When we are *centered*, the usual tendency one has to give in to sense urges and mental desires is not restrained with the exercise of effort or power of will. It simply happens as part of the

response. When this occurs, we experience that we do not require external identification or sensory input to add to our conviction of being *all right*. Once we learn to be *centered*, we can be self-contained and at peace without external aids or supports.

### *Perfect Concentration*

We are concentrating perfectly when our attention is *flowing to one point of focus* without distraction. Meditation is a concentration experience. There will be time for creative thinking after meditation, as well as for problem solving or for the setting of goals. What do we think about when we meditate? Nothing at all. Thought patterns may persist, but we do not work with thought. We simply flow the attention to the internal mental sound and let everything else recede from awareness.

### *Pure Meditation*

Now we are doing it. Perfect concentration upon the meditation ideal or point of focus is pure meditation. We remain conscious and alert. If we give in to the tendency to fall asleep, daydream or become "blank," we have gotten off the track. If we find ourselves straying from the meditation focus, we should gently bring our attention back to the point once again, without feeling guilty or giving in to emotion. With practice and attentiveness, we soon become experts at the procedure. Practice and attentiveness will see us through to the positive benefits. Obstacles to success are sleep, dwelling on memories of past experiences, thinking about the future and self-analysis. There may be more, but no matter, the key to success is to bring the attention back to the point of focus and to remain centered and aware.

### *The Peak Experience*

When we follow the procedure, we eventually reach the *peak experience*. This is referred to in different terms, depending upon the teaching tradition. Some call it the *transcendental* experience, because one is so clearly aware that no conscious perception of anything external is evident. Others refer to it as the experience of *being* or the *existence* experience. At this point, we have followed the mental sound to its point of origin, which is the clear, formless and thoughtless aspect of our own consciousness.

You see, thoughts and feeling emerge from the center of our consciousness . . . and it is to this center we return, consciously, during correct meditation practice. Upon reaching this *peak experience*, we simply rest in it for the duration of our session.

### *Coming Out of Meditation*

After a suitable time, and this will take place naturally, we flow our attention from the *peak experience* back to the mental field, nervous system, physical body and immediate environment.

Once we have touched this inmost center and return to ordinary relationships, we bring with us the peace, mental clarity and heightened sensitivity characteristic of one who is calm and aware. We see the world in better perspective and our self-image is more positive. Is it any wonder, then, that we tend to be happier, healthier and more creatively functional in every respect? After meditation, we give full attention to our normal activities and projects.

NOTE: Instead of the mental sounds mentioned in the text, one can select any meaningless mental "word" as a point of focus. A word or sound without meaning will neutralize one's natural

tendency to think or speculate, will keep awareness clear and concentration one-pointed. If one has been initiated into the science of mantra, one would naturally use this special sound.

### *Attention To The Basics*

Earlier I mentioned the importance of *harmonious relationships with people and the environment* and of giving *attention to personal needs and essential disciplines*. Meditation practice is an occasional practice (twice a day for at least twenty minutes is recommended, at any convenient time other than after eating), but attention to living is a moment to moment necessity.

By viewing life as one organic whole, we learn to relate correctly to others and to live in harmony with nature. This insures successful living and effectively removes possible causes of psychological discord and inner stress. The other guidelines are as follows:

1. *Self-Discipline*—We should coordinate thinking, feeling and actions as a total unit to reach goals in the most efficient manner. This includes learning to set goals, perform creatively and well and to make wise use of available time and energy.
2. *Regular Study*—To be informed, we should turn to the experts in whatever field we choose to excel. We can absorb their "success ideas" and add our own creative innovation.
3. *Daily Meditation*—Now you know how to do it. Just do it.
4. *Trust Life*—There is an Intelligence which runs the universe, and we can learn to cooperate with it. It knows what It is doing, and we can flow along with Its plan and purpose.

   *"I am a life-giving spirit endowed the qualities of being, intelligence and creative energy. I meditate easily, naturally and well."*

Chapter Six

## HANDLING MENTAL IMAGES and EMOTIONS AS A LIFE-GIVING SPIRIT

The way to handle our mental images and emotions is to do it from the level of understanding of *being* a life-giving spirit, not working at becoming one. We can *awaken* to that which we are, but we cannot become what we already are.

As long as we think in terms of becoming better, or of becoming more of a life-giving spirit, we are thinking in terms of developing consciousness or, perhaps of transforming human consciousness into soul nature. Human consciousness does not become soul consciousness; we awaken from human consciousness to the awareness of our true nature, that of the soul. One of the major errors among seekers on the path is trying to improve upon human consciousness without awakening to the natural order of things. The soul nature never changes and cannot be conditioned or modified in any way. It is always pure, bright and possessed of divine power. Only the mental field and coverings of the soul (the sheaths or bodies) are conditioned.

We say, "I can't control my mind," or, "I wish I didn't feel this way." We are then stating clearly that the "I" is subject to identification with mind and feeling. When the mind is disordered, one is to a degree mentally ill or at least incompetent. When emotions dominate, we are, to an extent, emotionally crippled. Very few people in this world are completely healthy in mind, emotional nature and body. Many are reasonably

well and functional, and they accept this condition as normal or the best anyone can expect. Ask an associate how he is doing and the response might be: "Oh, I'm getting along." No person who is intent upon learning to live in harmony with the Power that runs the universe will be content with just "getting along." We can make the best of what we have to work with physically. We can have a mind that functions perfectly. We can always feel good. We can learn to live in tune with the laws of nature and the laws of mind and consciousness and to live a rich, full life.

Remember, as a soul we are exactly what God is: God is the Cosmic Soul, and we operate in harmony with God's Will. Just as God has a mind, so we have a mind. Our mind is an *individualization* of God-Mind. Our mind and body, as well as the very substance of this world, is made up of the material that makes up God's outer body. Our mind and body respond to our intentions, our attitudes and the decisions we make. The mind, emotional nature and body are all responsive to the decisions we make. This is why one must *decide* to be healthy, functional and prosperous in order to experience health, function and prosperity. We often make the mistake of assuming that we must react to the world, to our feelings and our thought patterns. Instead, we should remember that, as life-giving spirits, our thoughts, feelings and world actually extend from our own state of consciousness. When we assume we are effect, things happen to us; when we know ourselves to be cause, *we happen to things*!

In our natural state, without identification with mind or body, our reality is clear awareness. Clear awareness has no characteristics and cannot be observed, analyzed or measured. We have, however, the quality of being able to observe and to decide, through intention, to become involved with the life process and to manipulate matter through the use of the mind. By *manipulate*,

I refer to the ability to handle the stuff of this world and to make wise use of it. If one *intends, decides and wills* to be functional, then healing can be *instantaneous*. This is sometimes referred to as a miracle, because a very subtle law is operative. If we *can* do this, we will simply do it. If we cannot, we will have to take whatever measures we need in order to work from the level of understanding which is ours for the moment. If we have *intended, decided, willed and accepted* health, function, fulfillment and right action, the outer picture has to change in the course of time, even if not immediately.

Some persons make the mistake of assuming an attitude of "all or nothing," that is, instantaneous healing or no healing at all. This attitude is usually motivated by ego and by a desire to prove something. While holding to the highest ideal and desiring to awaken to the clearest realization, there is no reason we cannot feel comfortable operating from whatever level is comfortable, convenient and workable. Some remain at the level of preoccupation with diet. Others remain preoccupied with mental sciences. Still others remain preoccupied with psychotherapy, encounter sessions, drug use, biofeedback or whatever the level of function and the present interest happen to be. Some will remain with an approach which is not working for them—their friends or associates may be doing it, or they may have time and money invested in it. When a better and more result-producing way comes along, we should be able to leave behind cheerfully the less useful methods.

### *Our Mental-Feeling Impressions*

Our mental conditionings are really *impressions* or recordings stored in the mental field. The Sanskrit word for these impressions is *samskaras*, meaning a trace left in the mind by thoughts, desires, or memories of experi-

ences and feelings. The goal of yoga, or any discipline leading to self-actualization, is twofold: (1) to enable a person to control surface mental modifications or thoughts; (2) to enable one to become free from the influence of the accumulated stored impressions. These stored impressions are sometimes referred to as karmic patterns. Since these impressions are recorded in the mind, much like sound is recorded on a magnetic tape, they can be handled, if we know how to go about doing so. They can be neutralized, worked out, burned out and released. Sometimes impressions are stored even in the very protoplasm (the substance of the cells of the body and of the nucleus of the cells) and are called *engrams*, "a lasting trace left in an organism by a psychic experience." Here, a nonphysical (psychic) influence results in an impression or stored recording on the very cell substance of the body. By psychic influence, we refer to the influence of shock, pain, joy, or any emotional reaction to life and to living.

Now we can understand how mental-emotional experience can influence the physical body and how subconscious patterns can modify the function and the form of the physical body. Mystics have long claimed that Karmic patterns (subconscious conditionings) influence the body into which we come at conception. This modification of personal consciousness, due to the law of correspondences, also influences the environment in which one is born. Likewise, the cell traces, engrams, of the parents are transmitted to their children and descendants for several generations. Like it or not, we are carrying with us, on the cellular level, a little of what we have inherited from our ancestors through our parents. This is another reason why the quality of our consciousness and the purity of our mind, body and emotional nature is important: we contribute our state of consciousness and our conditionings to generations as yet unborn.

We all have desires, reaction tendencies, inclinations and feelings which we have inherited. As long as we operate from the level of human consciousness and not from the view point of being life-giving spirits, we will be working forever out of stored accumulation of personal karma, as well as from inherited tendencies. Even after the enlightenment experience, until the mental field, emotional field and physical body have been cleansed of conditionings, we will have to contend with patterns on all levels. One who thinks that enlightenment immediately solves all problems is mistaken; enlightenment or understanding enables us to handle our challenges from a superior perspective.

To prove to yourself that mental impressions have deep roots try this: recall a past painful (or pleasurable) experience and notice the surge of feeling that accompanies the memory. Notice, also, the physical feeling that comes. It is possible to become physically ill by recalling past painful or oppressive incidents. It is also possible to become well permanently by *disarming* the memory patterns and by releasing the emotion locked into the memory patterns. If one cannot recall a past event or incident, if one cannot "look at" an incident of the past, it usually means there is stored pain in the pattern that a person does not want to confront.

Sometimes we say, "I'd just rather forget the past!" To *release* the past is one thing; to suppress memory and emotion is quite different, and it is sure to cause conflict and to interfere with function. Patterns which are suppressed will emerge one day to be examined, understood, worked through or released. Memories which lock pain into the subconscious contribute to fear, guilt, resentment, hate, prejudice, suppressed emotion and frustration; this will cause mental, emotional and physical illness. Hence, psychosomatic illness will occur, physical illness caused by mental-emotional disturbances. Many teachers are of the opinion that most

physical ailments, as well as interpersonal problems and accidents, have a mental-emotional cause.

As life-giving spirits, we can see life happening from the viewpoint of free beings. As we are identified with mind and body, we become entangled with conditionings. We often compound our problems by persisting in negative thinking, negative emotional response and by refusing to abide by natural laws. One who persists in foolish behavior is not wise, even if he does assert his spiritual freedom.

What are we to do? How are we to begin the cleansing process? We begin where we are, and we assume the viewpoint of: "I am a life-giving spirit." This is the first step. Then, we remain honest with ourselves and do the best we can, day by day, hour by hour, moment by moment. We never give up, but we do not make a terrific battle either. We handle life easily, freely and with an attitude of flowing with the energies in nature. We pay attention to our daily routine. This will reinforce our intention and neutralize subconscious tendencies which cause us to remain in a rut or to drift without purpose.

Positive thinking, positive action and positive feeling will tend to neutralize the pattern of negative thinking, action and feeling. In addition, this course of action will have a cleansing effect upon body and mind.

We can also learn to be aware of memory patterns when they surface and to understand them. In this manner, we drain from the energy related to them so that, eventually, we will have total recall of our memory file, without any emotional or physical reaction. When we have *cleared* the memory file, the "past" no longer influences us. Karma no longer binds us, and we are free to initiate inspired action from the here and now, instead of being compelled by the weight of past decisions and past causes.

If we can scan our memory file and say, "That's

very interesting," with no emotional response, we then have cleared the subconscious. How about it? How about your own memories of the way your parents (or brothers, sisters, etc.) did not understand you or mistreated you? How about your teachers (high school, college and graduate school)? How about the time you were fired from your job without good reason? How about the divorce hassle, the rejection by one you loved? How about attitudes relating to sexual conduct, religious beliefs or money matters? Whenever we recall events of the past and experience a "gut reaction," we usually have a potential problem in that area. It may be a minor challenge, or it may be a deep-seated situation which has to be looked at and understood. By *understanding* I mean comprehending and seeing everything in perspective, without self-justification, guilt or any negative response. Compulsive reaction is spiritually deadening: mature response is natural and healthy.

### *The Choice is Ours: to be Conscious or to be the Effect of Circumstances*

Many persons are mechanical: they do not think clearly, nor do they truly discern. Such persons move though time and space compelled by their subconscious conditionings, programmed like a computer to enact whatever drama the subconscious script directs. They may do what they think is right and avoid doing that which they think is wrong, but they are not natural. Neither are they good, for to be good is to be God-like. When the Power that runs the universe flows through us without interference, then goodness is automatic. To try to be good can be useful; to let goodness flow is superior. When we are in the stream of grace, we are spontaneous and no longer at that place in consciousness where we work at doing the right thing. Under grace, then, we are sure to be healthy in body, in mind and in all re-

lationships.

It takes practice to live from the level of being a life-giving spirit, but it can be done. In due time the body and the mind response will fall into line. Diet, exercise, meditation and all purposeful activity will help to explode energy from subconscious impressions and body engrams (cell impressions). These things will weaken the influence of the impressions and provide us with an added supply of available energy for living. Certain exercise routines, such as Hatha Yoga and Tai Chi, which work on deep levels, will be of special value. A change in work routine can be useful. Chiropractic adjustments will cause inner change. Getting up earlier will not only break the pattern of laziness but also will get one in tune with the early morning energies. Solar radiations are especially potent in the early morning. To *shock* the body with an occasional cleansing diet or short fast will likewise be useful. Anything in line with our being in charge of our lives is useful. Anything that keeps us from continuing on a mechanical and a thoughtless course of behavior is useful.

To resist sometimes doing what we *want* to do is helpful, and to do what we should do, but do not want to do, will increase will power. To confront patterns is to burn them out of the system. Let us learn to be *conscious*, truly aware, and honest with ourselves at all times. Have no weak excuses and no pretenses. Never mind others; we do not judge, condemn or try to change others against their will. We are working with ourselves. Let us learn to use the technique of creative imagination to see ourselves as we can be. Then we can move into the desired state of consciousness. The life experience will reflect in the outer realm according to our sustained state of consciousness.

We are reminded that our environment reflects us when we are free and centered; we react to our environment when we are not centered. What are we to do

when we feel out of sorts, out of communication with the environment or just confused? Here is a simple suggestion—*drop everything and go for a walk.* As you walk, let the mind be free. Look at the passing scene and get in tune with it. Whether in the city, in the suburbs or in the countryside, simply take a walk and communicate with your world. The usual experience is that things fall into perspective and life begins to seem all right *here* and *now*—do it!

We often do what we do, because we have never thought of an alternate form of behavior. We say, "This is how we did it in our family," or "This is the way I was taught when I was growing up," or "This is the way everyone does it." We often grow up assuming the viewpoints and the behavior traits of parents, teachers and other authority figures. This is frequently an unconscious process: we merely pick up attitudes and behavior patterns by association. Sometimes we are "educated" to behave, believe and react in a certain way. Useful habits are helpful; destructive or useless, habits keep us in bondage. To model our lives after someone whom we admire can be useful up to a point; to become a copy or exact duplicate of another person is restriction.

In human consciousness, a person might decide to wear glasses because a person he admires wears them; perhaps he does not want to "see" the world for one reason or another. Some persons in human consciousness begin to manifest symptoms of illness because "it runs in the family." There can be other causes of frequent minor illness-accidents, inability to keep appointments and inability to hold a job or maintain a meaningful relationship. Such causes might be: a fear of success, a desire to fail, a desire to be taken care of by others or the need to be "different" or "special."

If we have a negative self-image and do not feel it is right to prosper, we will contrive subconsciously to

fail. We will make mistakes or find that something is always getting in our way. Some persons find that if they are not responsible, others will assume their responsibility, and this is one way to survive in the world. We must come to the place in our understanding where we feel it is all right to be healthy, happy, functional and prosperous.

### *Are We Truly Responsible?*

If we are forever blaming present conditions and situations, or if we are forever blaming someone (or some event) in the past for our warped attitude and inability to function, we are simply making excuses. True, the past has left its mark on us, but we can erase unwanted patterns and change our attitude from this moment forward! What it comes down to is this: are we going to assume responsibility, or are we going to continue to complain, blame and make excuses?

We can begin where we are and plan wisely. As we learn to succeed in our chosen ventures, we find that it is more fun to win than to lose, more fun to be healthy than to be sick, more fun to be in good communication with others than to feel lonely and left out. If we are presently weak, we can become strong. If we are seemingly inept, we can learn to be creative and functional. A life-giving spirit, made in the image and likeness of God, should not maintain a defeatist attitude.

As we observe our constant attitudes and emotional responses, we are sometimes surprised to notice that frequently we shift from the role of adult (being in control) to that of child (not being in control). If we whine, fuss, complain and feel put upon, we are living from the child's role. If we analyze, plan wisely and feel in harmony with nature, we are living from the adult's role. An immature person says, "Life is without purpose or meaning. I will never amount to anything." A mature

person says, "Life has purpose and meaning. I will learn to live as a life-giving spirit and to cooperate with God's will, as inner guidance makes it known to me."

We all tend to have "ups" and "downs," because we are living in an organic world which is subject to cycles and rhythms. From the moment of physical birth, three major patterns are evident: the mental cycle, the emotional cycle and the physical cycle. We are also influenced by planetary radiations and the weather. We can learn to live without cycles and rhythms by being centered and at peace within at all times. The more stable we are, the less we are influenced by the energies flowing through space which intermingle with our energy field. For a person who is aware, the heavier planetary influences are simply converted and result in more energy for available projects. If there were not this interchange of energies between ourselves and our environment, we would not be able to participate in the life-process. We would be sitting on the sidelines, doing nothing and experiencing nothing.

### *The Value of Positive Environment*

When we are centered and conscious, our environment naturally reflects as harmony, peace and right action. Until then, we are wise to decide to put our environment in order and to choose and select our friends, associates and environmental conditions. We must realize that the input we receive through the senses contributes to our state of consciousness. If we spend idle time with negative people, we will tend to become negative. If we spend our time with positive people, we will tend to become positive. If we allow ourselves to remain in an environment where temptation lures us, and we know we are weak, we are asking for trouble. This is just common sense.

Sometimes we continue to live in an environment

which is negative because we feel it is "not right" to change it, especially where others are involved. Perhaps the environment is merely restrictive, not negative, but it is still not our idea of what our environment should be. Perhaps it is all right with others who share it, because their goals are different. We will have to decide for ourselves in special instances.

To communicate with healthy and successful people, to read inspirational literature, to meditate and to try to be in tune with God—these things are useful. We are not suggesting an attitude of either "making do" or "dropping out" of the human scene. We are suggesting that one be responsible and make mature choices. Then, one can live without fear.

### *Clearing the Emotional Field*

We have stated that a major portion of physical ailments have a mental-emotional cause. Feelings of guilt, resentment and hate contribute to disease of the body. When we consciously or subconsciously feel guilty about something we are doing (or have done or should have done), we invite self-punishment, which reflects as illness. Many have been told from childhood: "When you do something wrong, you must be punished for it!" So, we punish ourselves and ease the pressure. We might manifest cancer, tumors, malfunction of any organ of the body, indulge in self-destructive behavior or have accidents and problems. We might even fail to pay attention to personal needs and let our health suffer. Self-forgiveness may be in order. You are a life-giving spirit, and, if you made mistakes, it was because you were not centered and conscious. Therefore, resolve to live in accord with nature from now on and release feelings of guilt. You have every right to do so. Sri Yukteswar used to say, "Human conduct is ever unreliable until anchored in the Divine. Therefore, release the past and re-

solve to do better in the future."

Try the following techniques when overcome with a strong surge of guilt, grief, resentment, fear or whatever might occur. Accept the feeling and, while doing so, take several long and deep breaths of air. Continue this for a few minutes until you feel relaxed, refreshed and clear. Two things happen: (1) intentional breathing causes us to be fully *here* and *now*; (2) the pleasure of breathing, which is survival activity for the body, will drain energy out of the mental impressions which accompany the feelings. This is a simple method of disarming mental impressions as they float to the surface.

### *The Body Responds to Mental Imagery and Feeling*

When our body was formed in our mother's womb, it unfolded according to a genetic blueprint provided by the sperm and the ovum from both parents. The karmic patterns brought with us influenced the formation of the developing fetus. The mental attitude of the mother, as well as the environmental conditions are also thought to influence the fetus as it develops. All of these impressions are imprinted in the mental field and the physical form of the newborn child. There is an astrological influence, too, since the quality of planetary energy present at the time of birth impinges upon the energy field of the baby's body.

We know that a *will to live* and a *will to be healthy* contributes greatly to health and to well-being. Persons who have been injured or who have undergone surgery will heal rapidly if the subconscious will to live is present. Attitude and feeling does influence the physical body. If we remain positive and cheerful, we are likely to be healthy. The fact is well-known that a person can think himself sick and he can think himself well. A person can even will physical death. Through controlled

visualization, we can create and maintain ideal subtle patterns in the mind and feeling nature which will reflect as right action and health. Again, we do have a choice: everything is not all predetermined by karmic conditions, planetary influences or environmental conditions. Read carefully the chapter on *How to Help Yourself and Others*. It contains details on using creative imagination to release the healing currents after meditation.

Remember, the Intelligence that runs the universe wants the body to be well and, if encouraged and allowed, will see to perfect physical health for us. God does not cause illness or suffering. Sometimes, because of self-imposed suffering, a person will probe more deeply into the nature of mind and consciousness and derive benefit from the experience; however, the suffering is self-inflicted and not intended by God.

If a present problem is due to subconscious impressions (karmic patterns) or body impressions, we do not need to think in terms of letting matters work out over a long period of time. We can begin now to neutralize these patterns by knowing, "I am a life-giving spirit, and I do not inherit limitation or sickness of any kind!" To take this conscious stand will speed up the cleansing process and bring to bear powerful energies, which can adjust all matters in a satisfactory manner. We are admonished in scripture: "Be you transformed by the renewing of your mind." When a person is aware and conscious and the mind is clear, there is no possibility of sickness or limitation of any kind.

We can, likewise, accelerate our spiritual unfoldment by abiding by the disciplines and by meditating regularly in the correct manner. It is true that some persons have strong impressions, carried over from the last life-cycle, which impel them strongly on the spiritual path. Others have more difficult things with which to contend. No matter: one who is rightly resolved and who

will strive to remain conscious and to work in harmony with natural law will quickly experience peace and spiritual awakening. This teaching is basic to all of the great scriptures of the world.

If we say, "I have bad karma," we are affirming error. The truth is, "I" have no karma at all. Karma (impressions left in the mental field after experience) has to do with the mental field and not with the soul. The "I," the true being, is ever free. It merely identifies with the vehicles or the bodies. It is this self-forgetfulness, as a result of faulty identification, that is the major problem.

### *The Power of Words*

Our words, whether spoken mentally or aloud, act as affirmations which direct the energies flowing through the subconscious layer of mind. When we say or think such things as: "I am poor, I am sick, I am no good. I will never amount to anything, etc.," we are actually giving directions to the subconscious level of mind to produce these conditions. We literally can talk our way into freedom or limitation by the words we use and by the intentions we put behind them. When we affirm in a positive manner, we neutralize the negative patterns in the mind and change our lifestyle and destiny.

Be sure to speak the word in a positive and meaningful manner. Speak only what you want to see true in your life, and this new conviction will materialize outwardly, as surely as night follows day. This is the law of mind and consciousness. Let us speak in this manner:

> *"I am a life-giving spirit, made in the image and likeness of God. I am clear-thinking and make correct decisions, always. I am centered, balanced and open to the flow of grace."*

Chapter Seven

## THIS MATTER OF PROPER NUTRITION

Proper nutrition is a matter of being able to convert what is eaten into useful purposes with a minimum of waste accumulation in the system. Through the medium of food, we take in vitamins, minerals, enzymes, proteins and carbohydrates. We also take in life force as solar radiation converted from the sun, through the agency of chlorophyll in plants.

Dr. Geo. W. Crile, in a paper delivered to a gathering of medical doctors in 1933 said: "This all-important radiation, which releases electrical currents for the body's electrical circuit, the nervous system, is given to food by the sun's rays. Atoms are solar systems. Atoms are the vehicles that are filled with solar radiance as so many coiled springs. These countless atomfuls of energy are taken in as food. Once in the human body, these tense vehicles, the atoms, are discharged in the body's protoplasm, the radiance furnishing new chemical energy, new electrical currents. Your body is made up of such atoms. They are your muscles, brains, and sensory organs, such as the eyes and ears."

Many years ago, in an article in the *New York Times* newspaper, William L. Laurence wrote: "Chlorophyll is the only substance known in nature that somehow possesses the power to act as a 'sunlight trap.' It catches the energy of sunlight and stores it in the plant. Without this no life could exist. We obtain the energy we need for living from the solar energy stored in the plant food we eat or in the flesh of animals that eat the plants. The

energy we obtain from coal or oil is solar energy trapped by the chlorophyll in plant life millions of years ago. We live by the sun through the agency of chlorophyll."

Some are able to bypass food entirely and sustain the body by taking in vital force directly through air and sunlight, but this method is not within the reach of the average person in our present age. One must be at that level of understanding where there is a clear realization of what vital force is and how it can be absorbed by the system, as well as how to release the inner vital force. Remember, we possess unlimited power as life-giving spirits. This power can be utilized when it is free to circulate and when we know how to let it perform its work.

For the majority of people on the planet, food which is eaten is a convenient medium through which body needs are supplied. It is to this method we turn in the present chapter. Our thought is that it will be a useful approach if we will take a realistic view concerning food and nutrition, while, at the same time, considering the next step in human evolution, as far as utilization of energy is concerned. To remain "locked-in" to the food level is a reflection of a materialistic state of consciousness. Obtaining energy through the food chain is the level of mass-consciousness. The few who are ready, by virtue of spiritual awakening, to take another step may consider the possibility of becoming less dependent upon gross food sources and tune more in with subtle media, as a move in the direction of pure contact with the Source. We shall deal with methods for taking in vital force through breathing and concentration in a chapter to follow. Now, let us examine the more obvious aspects of the food we eat.

### *Vitamins: Organic Catalysts*

A catalyst is any substance that alters or causes a

chemical reaction, while remaining generally unaltered itself. Vitamins wear out and have to be replaced. Some of them pass through the system very quickly. A few of the many vitamins, such as the B vitamins, can be manufactured in the intestinal tract in the body by bacteria. Most vitamins must be taken in through food sources. Here is a list of some vitamins and what they are thought to do in the human body:

*Vitamin A*—One of the fat soluble vitamins, vital for growth and development in children. Contributes to good vision and healthy skin. Vitamin A is found in liver, vegetables, butter and cream.

*Vitamin B*— Riboflavin and thiamine are two common B vitamins. They are essential to blood formation, mucous membranes, nerve and muscle function and the manufacture of protein. Vitamin B is found in yeast, organ meats, soybeans, peas, eggs, mushrooms, whole grains, melons, vegetable greens, wheat germ and beans.

*Vitamin C*—Vital to health of connective tissue that forms the elastic tissue of skin and the inside linings of blood vessels. Sometimes called ascorbic acid. Found in citrus fruits, melons, berries, tomatoes and raw vegetables such as: peppers, broccoli, cauliflower, kale, brussel sprouts, turnip greens and cabbage.

*Vitamin D*—Also a fat soluble vitamin (like A and E) and plays a needed role in control of the calcium cycle and in phosphorous metabolism. Essential to the formation of the hormone manufactured by the parathyroid glands. Vitamin D is found in fish liver oils and egg yolk. Manufactured by the body when one is exposed to sunlight.

*Vitamin E*—Thins the blood and aids in the distribution of oxygen through the blood stream. Believed to play a role in the reproduction process, also. Found in wheat germ, vegetable greens, vegetable oils, pod vegetables, cereal products, egg yolk and nuts.

*Vitamin K*—An essential vitamin for the blood clotting mechanism of the body. Found in vegetable greens, cabbage, soybean oil, tomatoes, cauliflower and vegetable oils.

This is by no means a complete rundown on vitamins, and we will be covering a variety of viewpoints and opinions as we progress. Vitamins are especially needed during times of stress, when on special diets, when taking antibiotics and when not available through ordinary food supplies. We are aware of certain high dosage vitamin theories, and we cannot advise this unless one is under the direction of a competent therapist. Sometimes a person newly interested in the subject of vitamin-mineral supplementation will plunge wholeheartedly into a program of massive dosages, thereby creating physical and psychological problems by causing an imbalance to the system. Our approach is more circumspect, taking the view that when the body is cleansed and adequate nutrition is provided, the result will be health and proper function.

While it seems that some persons can eat almost any combination of food and not be affected, most find that attention to diet selection results in improved function, mental peace and an attitude of freedom. In the *Bhagavad-Gita*, Sri Krishna instructs Arjuna regarding the foods chosen by different types of persons: "Those who are on the upward way love foods which promote life, vitality, strength, health, joy and cheerfulness. Restless people are drawn to partake of foods which are bitter, sour, overly seasoned and which are hard on the system. Lower types eat tasteless, stale and unclean foods."

A useful guideline is to eat live, vital foods in proper combination. Foods to be avoided generally are lifeless or chemically preserved foods. White flour products, sugar and stimulants can be excluded entirely. While there is some value in canned foods, the life-radiation is not as available as in fresh foods. These foods are best

fresh from the garden. The ideal is to combine foods properly so they can be digested easily by the body. Here is a guide to food combining: proteins with vegetables or starches with vegetables go well; poor combinations are proteins and acid fruits, green vegetables and fruits; very poor combinations are proteins and starch, fruit and starch. Fruit is best eaten alone. If one is in good health, then he can eat whatever is desired, in moderation. Usually one finds that as the attention is directed more and more to mental and spiritual values, he needs less food, and inner guidance determines the selection.

### *Whether or Not to be a Vegetarian*

There are enlightened persons who include meat in their diet. However, most spiritual teachers recommend a meatless diet as being ideal. The reader will have to decide for himself regarding his diet pattern, but let us examine the matter here for the sake of adding to the fund of available knowledge. It is true that western man has included meat in his diet for many generations, and many persons in this culture have grown accustomed to it. Tradition and habit, however, is not a useful guide as to what is best in the long run. Many persons exclude meat in their system. Some exlude meat because of their philosophical conviction that it is not kind to deprive an animal of its life, in order to provide food for the table. Human beings do not need meat as a food source, as adequate protein can be obtained from the vegetable kingdom; however, these vegetable proteins should be properly combined. If meat is used in the diet regime, it is best to keep down the servings to two or three times a week. Meat is not easy to digest by the human body, and too much, or the wrong kind, can result in an accumulation of urea in the system. The structure of man's teeth, the length of the intestinal tract (as compared to

meat eating animals—in relationship to the length of the body from mouth to anus), and man's natural response to the sight of raw meat (versus his natural response to the sight of fruits and vegetables) indicate that we are designed for a meatless diet.

Modern research has revealed that the Old Testament injunction against "unclean" meats has a practical basis: pork, shellfish, clams, oysters and any fish without scales digests in the body so quickly that excess urea is released into the system. The body cannot utilize the protein when it is released into the system too rapidly.

True vegetarians also avoid milk, butter and eggs. Some persons even try to change gradually to a pure fruit diet, but this is, in most instances, an extreme move. Generally, fruits and fruit juices are cleansers of the body and dislodge waste from the system. Vegetables are the builders of the body. Natural grains, in moderation, also provide vital nutrition. Nuts in moderation are useful, as are seeds such as pumpkin and sunflower seeds.

Many vegetarians consume too much protein and poison the system. If the system is clean and balanced, then protein needs are minimal. If one seems to require a constant high protein input, the body is not detoxified and in balance. Excess protein in the system is destructive to cells because of high blood acidity. Overacidity in the body disturbs the nitrogen balance. High protein needs indicate an overabundance of mucus in the system. Too much mucous coating (as well as hardened fats and mineral deposits) in the intestinal tract and inner spaces of the body interfere with the transportation of the amino acids of proteins to the cells.

When a person is fasting for the purpose of cleansing the body, there may be early symptoms of fatigue, because the urea is being drained from the system. One may make the mistake of assuming that fatigue is due to lack of food and begin to eat again. With food intake,

fatigue temporarily ceases, because the cleansing process has been stopped. If one will follow through with total cleansing, one will experience tremendous energy and vitality. The tired feeling sometimes experienced by persons who shift completely from a meat oriented diet to vegetarian food selections is due, not to lack of protein, but to the cleansing effect of the vegetable diet.

### *A Simple Way to Cleanse the System*

In regard to internal cleansing, there are a variety of suggested routines which have been found useful over the years. Basically, we are attempting to provide a situation for the body so that waste matter can be eliminated. Here are a few suggestions.

*Cleaning the Intestinal Tract*—Because of poor diet and lack of exercise, many persons who feel "alright" and have regular bowel movements still have an unhealthy intestinal tract. It is frequently coated with mucus and has pockets which retain waste matter which is absorbed into the system. The intestinal tract should be cleansed and maintained in a healthy condition. In the beginning, one can take an enema to wash out the colon. One merely retains the lukewarm water for five to ten minutes, if possible, then expels it into the toilet. An easy way is to lie on the back with legs higher than the body, perhaps resting against the wall as the water is taken in. Then, lie flat for a few minutes, resting on the left side for a few minutes. Rest also on the right side for a few minutes and, when the need is felt, expel the water. Be sure to remain relaxed for complete and final release of water and waste matter. Some persons who do this for the first time are surprised at the release of gas, odor, dark hard fecal matter and portions of undigested foods which are observed.

*Water Fast*—Unless otherwise prohibited, because of a blood sugar problem or other reasons, a water fast

can be a useful experience, both phychologically and physically. Once a week, three days each month (or both), drink only *distilled* water. Some persons like to add four ounces of fresh lemon juice to thirty-six ounces of distilled water. The night before this fast, start with an enema. Then, when starting the process, drink half a glass of the water. Continue through the waking hours with a half glass of water every hour. The distilled water will flush urea and accumulated mineral salts from the system. One will feel stronger, more energetic and cleaner than before the fast!

*Juice Fast*—If the water fast seems too extreme (it is not), then use juices. Start with the enema on the night before the program is to begin. In the morning, drink, as inclined, fresh apple juice or any juice except citrus. In the afternoons, drink fresh carrot juice, perhaps with a little parsley and celery juice added. Herb tea is all right in the evening. After being on one of these fasts for two or three days and if the bowels do not move easily, use the enema routine to encourage release of waste products from the colon. During these cleansing sessions, most persons find it best to remain alone to read, meditate, sunbathe, exercise lightly, practice breathing exercises or generally relax. Fasting can be a time of mental and emotional cleansing, as well as of body cleansing.

*Pure Food Cleansing Routine*—Again, start with the enema routine the night before the program is to begin. For breakfast have fresh fruit juice or stewed fruit. For lunch have a green salad with a variety of vegetables. For dinner have another large green salad and a serving of brown rice. Herb tea later in the evening is all right. This diet supplies essential protein, carbohydrates, vitamins and minerals without overloading the system, and it encourages the flushing out of waste products. After three weeks on this routine, do the three day juice or water fast for final cleansing.

If your system is toxic, you may notice such symptoms as headache, dizziness, nausea, impaired vision, lightness, sweating, strong bowel odor, coating on the tongue and some irrational thinking. As the body is cleansed of waste and debris, these symptoms will vanish. You will have more energy, think more clearly, require less sleep and be inclined towards a natural diet. When the body is clean, the odor of cooked meat and processed or devitalized foods is actually repulsive to the system. This reaction is an indicator of our true food needs, when the body is free of toxic matter.

After a thorough cleansing, we then can eat correctly and moderately, continuing the once a week or three days a month fasting schedule.

Remember that when we eat, we are taking in solar radiation through the atoms making up the food. Therefore, we do not have to consume large quantities in order to derive benefit. In fact, a good percentage of the energy from the food we eat is actually used by the body to digest the food and to expel waste products. Less food, chewed well and properly combined is the ideal way to approach the matter of diet. In another chapter, we will deal with a more subtle approach to diet, one which can be combined with our suggestions here.

Persons who are engaged in an intense program of meditation require a balanced diet. They need to have sufficient energy for mental concentration and for the conversion of gross energy into subtle energy for inner work. Many who fast for extended periods and whose diet is not balanced tend to have hallucinations during the meditation experience, or they are not able to concentrate effectively. They also tend to lose weight, become irritable and find it impossible to control mental processes and emotions. Especially for persons engaged in psychological therapy, a balanced diet is recomended.

It is certainly the responsibility of parents to en-

courage their children to eat correctly. Once a child has sufficient nourishment from natural foods, he will not be inclined to eat the lifeless foods so available today. Well-nourished children, who are given emotional support and encouragement in the direction of their dreams, are not likely to be sick or to be mentally or emotionally crippled.

If one lives where a garden can be planted, it would be a joy to work with the soil and to grow a variety of vegetables. For a real education, one might even decide to plant by the "signs" as recommended in the pages of an almanac, in order to observe the effects of natural forces on living things. Gardening can be a personal project or a family or group activity. Working with the soil is healthy and therapeutic. It is also an enjoyable way to insure organic food for the table and to cut down on the food budget.

In matters of diet, let us remember that we are providing the body with solar energy, chemicals and building materials according to the design of this planet. Our attitude can be:

> *"As a life-giving spirit, I make wise*
> *use of available sources of energy*
> *and body requirements. I rely upon the Source*
> *for my good and abide by natural laws."*

Chapter Eight

## LIVING IN HARMONY WITH COSMIC ELEMENTS

It is true that One Power flows through the universe, and this Power changes in frequency to perform various functions at different levels of expression or manifestation. Some make the mistake of eating anything and then passing it off with the statement: "Well, after all, everything is One, isn't it?" Yes, we speak of Oneness, but the One appears at different frequencies in order to manifest and to function.

The Primal Energy in the universe is OM (Amen), the energy which flows from the Godhead. As it becomes involved in the world process, it changes frequency to perform different functions. For instance: flowing into manifestation the current changes into five different frequencies, which are then distributed throughout the manifest universe. Because of the combination of elements, frequencies of a subtle nature which combine to form gross elements are referred to as subtle elements. Read pages 19-20 in *The Path of Soul Liberation*.

The elements referred to are: ether (subtle form of matter), air, fire, water and earth (gross form of matter). In ancient texts of India known as Ayurveda (The Science of Life), the matter of health and well-being is approached from a very subtle direction, based on an analysis of the influences of natural elements on the system. Everything is a manifestation of prana or life-force. We have said in an earlier lesson that this life-force appears as mind and extends as matter. Thus, we

are dealing always with One Thing, even if It does change in frequency and mode of function. The approach here is to encourage the natural working of subtle elements in the system so that the gross or outer effects are ideal to health and to well-being. We even work at the level of ions (an electrically charged atom or group of atoms). Some components of ions making up compounds (salts, bases, acids) are thought to be held together by electrical attraction. In one of the old texts (Taittiriya Upanishad), we read: "The elements require food (work), and for this they take birth (come into involvement with gross matters), they live and strive. Secondly, the elements have vital air, and for this they take birth and live and strive. Thirdly, the elements have a mind, and for this they take birth and strive. Fourthly, the elements have consciousness, and for this they take birth, live and strive. Fifthly, the elements have a feeling (bliss), and for this they take birth, they live, and they strive." In other words, these elements, being rays of Supreme Consciousness, are endowed with the characteristics of Consciousness. This is the reason they can and do find their way to the part of the body in need of repair or balancing and do the needed work. The ion, it is taught, has the power (influence) of creation, maintenance or destruction. If given the opportunity, these ions will create (build anew) and maintain the organism in a healthy condition.

In one approach, the healer examines the patient to see if the three influential elements of air, fire and water are in a condition of imbalance. This is known as the "three-fault" (*tri*-three, *dosa*-fault) approach, seeing if any of the three elements, alone or in combination, are in a condition of imbalance. Then, therapy is prescribed to bring the system back into a natural state of balance.

In this system, the first element, *air*, refers to the nerve force and the vital power in the body. The second, *fire*, represents the circulatory system. The third, *water*,

refers to the mucous surfaces of the body. If these three elements are in balance, health is likely, as all systems will function properly to handle food and needed chemical changes. It is not our purpose to prescribe here for special cases but to recommend balance in matters of health measures, diet and attitude.

### *The Influence of Air Element*

Air is represented throughout the body. It is a subtle and pervasive element. Air propels the elements of fire and water and is essential to their existence and function. Air as prana (vital force) has five subdivisions that perform the five different functions in the body.

1. *Vital* aspect (prana)—Centered strongly in the mouth cavity and near the heart. Is diffused throughout the system and enables one to swallow.
2. *Upward* aspect (udana)—Flows strongly in upper part of the body and throat. Makes speech possible and any action which brings things up and out.
3. *Even* aspect (samana)—Centered strongly in the stomach and region of intestines. Encourages digestion and separates waste from needed nutrients.
4. *Diffused* aspect (vyana)—Moves throughout the system. Circulates fluids such as blood and perspiration.
5. *Downward* aspect (apana)—Centered strongly in the lower intestines. Forces things out of the body through the lower extremities.

If any aspect of the air element is deranged, then a corresponding physical problem will result. When balance is regained, the problem will cease. This is the theory. The air element can be deranged as a result of faulty diet, incorrect breathing, storms and rains, excessive exercise, excessive worry, anxiety, shocks to the system, suppression of urine, gas, tears, stools, vomiting or sneezing.

### *The Influence of Fire Element*

Fire protects the body from cold and helps to keep the thermal balance of the system. It also contributes to proper function of eyesight, digestion, and radiance of the body. Again, there are said to be five divisions of the fire element.

1. *Digestive* aspect—Digests food and reduces it into nutrients and wastes. Also supplements the other divisions.
2. *Coloring* aspect—Said to be red in color. Most strongly influences liver and spleen.
3. *Fulfilling* aspect—Strongly influences the area near and in the heart. Said to dispel darkness (inertia) from the system and contribute to intellect and the fulfillment of one's desires.
4. *Seeing* aspect—Strongly influences vision, eyes.
5. *Shining* aspect—Influences the skin, imparting radiance and a glow.

When subtle aspects of the fire element are deranged the following are said to result: (1) Deranged digestive fire producing indigestion, acidity, heartburn; (2) deranged color aspect affecting the liver and spleen; (3) deranged fulfilling aspect interfering with thinking, resulting in confusion and inertia; (4) deranged seeing aspect causing problems with vision; (5) deranged shining aspect producing skin problems.

The fire element in the body is believed to be aggravated by anger, fear, grief, excessive physical exertion, indigestion and excessive sexual activity.

### *The Influence of Water Element*

Water keeps fire in check, and both fire and water require air. Water acts as a lubricating agent. It generates new tissues and adds strength and firmness to the sys-

tem. It is said to be located in the chest, stomach, head and joints, as well as in the fatty areas of the body. Here are the five subdivisions of water in the body.

1. *Moistening* aspect–Strong in the stomach and aids digestion.
2. *Supporting* aspect–Provides lubrication to joints and aids heart action.
3. *Feeling* aspect–In the throat and root of tongue, saliva. Imparts feeling and power of taste in the mouth.
4. *Easing* aspect–In the head, aids in the function of eyes, ears and nose.
5. *Heavy* aspect–Or, thick phlegm and mucus, also lubricates the joints.

Aggravated water element is said to contribute to loss of appetite, chills, drowsiness, heaviness, white coating on the tongue, excessive sleep and overly sweet taste in the mouth. Loss of water results in dryness, burning sensations, thirst and general weakness. Imbalance of the water element leads to loss of strength, indigestion, excessive fat, white urine and stools.

When any of the elements (air, fire, water) are aggravated, foods should be eaten in opposition to that element in order to pacify it. When deficient, foods should be eaten to increase the activity of the element. In general, if foods are taken in balanced combination, no problems should arise, except in instances of mental or emotional stress or physical shock to the system. The body can also resist the invasion of any virus if all elements are in balance, one is rested and enjoys peace of mind and emotional balance.

### *Guide to Elements in Foods*

For an easy guide, I will use the A, F and W for Air, Fire and Water elements in foods. Here are a few foods and their corresponding elements which, when

eaten, influence like elements in the body.

1. *A (air) foods*: Apples, corn meal, lemons, parsley, salt, squash, tea and yeast. They strengthen the nervous system but weaken the circulatory and mucous (water) system.

2. *F (fire) foods*: Celery, coffee, curds, onions, peanuts, pickles, potatoes, legumes, soybeans, sunflower seeds and raw sugar strengthen the circulatory system but weaken the nervous and water systems.

3. *W (water) foods*: Alfalfa, bottled milk, cauliflower, honey, lettuce, meat, rice, tomatoes (and other vegetables) strengthen the water system but weaken the nervous and circulatory systems.

4. *AF (air-fire) foods*: Sweets, refined sugar, etc. strengthen the nervous system and circulatory systems but weaken the water system and increase cold.

5. *AW (air-water) foods*: Bananas, beets, carrots, dates, eggs, grapes, oatmeal and yellow corn strengthen the nervous and water systems but weaken the circulatory system and aggravate heat.

6. *AFW (air-fire-water) foods*: Only a few foods are designated in this system as having a perfect balance of all three element-influences. They are fresh cream, fresh milk, fresh fish and black pepper. These are said to have the power to influence the corresponding elements in the body with their fifteen (five per element) principles. Remember, we are dealing here with the influence of electrically charged atoms (ions) in the system and are not referring to the other values of foods regarding vitamins, minerals, proteins, carbohydrates and salts. There is no reason why one can not balance the diet, taking into consideration the ion value as well as the commonly know nutritional value.

In dealing with the ion value, we are suggesting modest food intake. It is well-known that most persons, to satisfy emotional rather than body needs, consume too much food. Common sense is the rule, always. As

for taking black pepper, an easy way is to take five to seven black pepper corns, chew them and then swallow some water. They are not "hot" to the taste, generally, and this minute quantity stimulates the corresponding three elements into balanced function and interplay. I do this in the morning, followed by a swallow of honey and apple cider vinegar (the latter mixed half and half in a bottle for ease in use). Dr. Jarvis, in his best selling book, *Folk Medicine*, has popularized the use of apple cider vinegar and honey among millions of persons. The book, available in paperback at Natural Food Stores or wherever large selections of paperbacks are sold, makes useful reading.

As in most instances, different authorities have their personal opinions regarding the influence of foods on the body. On the following page will be found a list of common foods, with their element characteristics designated according to A, F or W (air, fire or water).

A useful guide to nutrition is to eat a balanced diet, enough only to satisfy. Never overeat. It is also useful to see to body cleansing, as discussed in an earlier lesson. Sometimes the system is so clogged with waste that a specific program is required to cleanse it of impurities. We do not recommend drastic measures or extended fasts, if one is ill, without professional advice. Again, common sense is the rule. If the body is out of balance due to improper diet or mental and emotional unrest, it will take time for matters to be adjusted. One may notice almost immediate improvement, but the "cure" will take a few weeks or months before the system is stabilized and everything is once again in perfect balance and harmony. Then, one should earnestly be engaged in a program of correct diet, sufficient and correct exercise (for the person), mental and emotional health and spiritual practices. Diet alone will not solve all problems . . . nor will mere positive thinking and exercise. A practical program will involve all aspects of living and being.

Exponents of every therapeutic approach can claim cures for their patients: diet can cure; body manipulation can cure (chiropractic, foot reflexology, acupressure, etc.); mental and emotional clearing through counseling, prayer and self-analysis can contribute to health. *In every case, it is the life-force which cures as a result of inhibiting factors being removed.* Color therapy and gem-mental therapy can be useful. This will be covered in a following lesson. If the soul consciousness is dominant, one will naturally follow through and be led to do whatever is best for the system, without having to be too conscious of methods and procedures. The process becomes spontaneous. But, how many are enlightened and in harmony with nature? Such persons have no need of this material.

Some foods and their characteristics in relationship to air, fire and water follow below. The number *5* indicates full strength of the subtle aspects of each element. A stands for air; F for fire; W for water.

| | | | |
|---|---|---|---|
| Apples | A5 | Honey | W5 |
| Banana | A5W5 | Lemons | A5 |
| Black olives | A5W5 | Meat | W5 |
| Cabbage | W5 | Mushrooms | W5 |
| Celery | F5 | Onions | F5 |
| Cloves | F5 | Peanuts | F5 |
| Artichoke | W5 | Pepper (black) | A5, F5, W5 |
| Beets | A5W5 | Potatoes | F5 |
| Bottled milk | W5 | Rice | W5 |
| Carrots | A5W5 | Soybeans | F5 |
| Chestnuts | A5W5 | Tea | A5 |
| Coffee | F5 | Vegetables | K5 |
| Avocado | W5 | Wheat | F5 |
| Broccoli | A5 | Cream | A5, F5, W5 |
| Cauliflower | W5 | Endive | F5, W5 |
| Dates | A5W5 | Grapefruit | W5 |
| Grapes | A5W5 | Kelp | W5 |
| Kolrabi | W5 | Milk (fresh) | A5, F5, W5 |

| | | | |
|---|---|---|---|
| Lettuce | W5 | Parsley | A5 |
| Oatmeal | A5W5 | Pears | W5 |
| Peas | F5 | Pulses (beans) | F5 |
| Pickles | F5 | Salt | A5 |
| Squash | A5 | Vinegar | F5 |
| Swiss Chard | W5 | Yellow Corn | A5, W5 |
| Turnips | W5 | | |
| Walnuts | F5 | | |
| Corn Meal | A5 | | |
| Curds | F5 | | |
| Eggs | A5W5 | | |
| Fish (fresh) | A5, F5, W5 | | |

*In some references, beans are considered as A5, because they occasionally cause gas in the system and interfere with the air element.

*More About Body Cleansing and Inner Harmony*

In a recent issue of *The Healthview Newsletter* (Vol. 1, No. 1), an interesting interview is shared as a result of a conversation with Dr. Carey Reams, biophysicist and naturopathic physician. Dr. Reams is the discoverer of an ingenious urine test which yields the information to mathematically analyze the body chemistry and to detect the location and severity of many physical ailments. Dr. Reams then follows up with suggestions regarding proper diet to balance the system and to normalize function. He is not engaged in the diagnosis of disease. He simply advises a diet suitable to one's body chemistry.

Dr. Reams claims to have found that a urine analysis can reveal whether a person is liable or not to have a heart attack in the near future. In the analysis, advanced math work is used to convert test results into relative energy values. Medical doctors often telephone information to him for this purpose. The variables measured in the analysis are (1) the acidity of the urine and saliva, (2) the amount of sugars in the urine, (3) the salts in the urine, (4) the number of dead cells excreted per 100 lbs. of body weight and (5) the amounts of urea in the

urine. Two key variables for heart attack are the absolute levels of urea and salts in the urine. Too much of either, urea or salts, is symptomatic of an impending heart attack, according to Dr. Reams.

Dr. Reams also states that too much urea in the blood causes the heart to beat much harder, up to 400 times harder than it should, even though it may not be beating any faster. This process overstimulates the heart, overworks and tires it, causing a pectoris heart attack. Also, a high level of salts in the body will raise the cholesterol level. Too much choloesterol is a symptom of the other kind of heart attack—angina. When too many salts accumulate in the body, then problems begin. He refers not just to table salt, sodium chloride, but to organic mineral salts found in vegetables and fruits . . . and to the protein salts, as well as to the sea salts. A malfunctioning of the liver could result in the system storing salts, instead of excreting them in the urine. These salts are often stored in the muscles and the fatty tissues. The muscles in the walls of the arteries and veins no longer expand and contract and push the blood through. They lose flexibility; thus, hardening of the arteries begins. Then the body starts lining the arteries with cholesterol, and the openings are narrowed. He says that a high cholesterol level found is an indicator of impending heart attack, but the salts are the major cause.

Children, also, have heart attacks. About 1600 die each year while playing on schoolgrounds during athletic activity. Possible signs of heart attack in children might be: if the child is continually tired and slow in getting started in the morning, irritable and with symptoms of hypertension. However, urea is not the only cause of hypertension.

Urea is sometimes consumed in drinking water, because it comes from areas where a great deal of ammonia fertilizer (which seeps into the water supply) is

used. *Much urea in the blood is caused by undigested proteins.* If the body chemistry is poor, even milk proteins will turn into urea in the system. Insufficient perspiration and urination causes urea to be retained in the system. Pork, shellfish and tuna fish cause an increase in urea in the system. They are metabolized in three hours (in contrast to beef, chicken and fish with fins) and digest so quickly that the body cannot use the proteins. These turn into urea and go into the bloodstream so fast that the body cannot eliminate them. Too much urea in the system can cause nervousness and irritability. Instead of proteins being assimilated, they convert to urea, which poisons the system and causes one to work harder using reserve energy. This contributes to tension. Dr. Reams states that he feels many crib deaths among infants is due to too much urea being taken via the mother's milk. The mother having eaten too much protein in the form of meat, which is undigested, converts the protein to urea.

Even vegetarians, he believes, can overdo with high protein drinks and soybeans, especially when feeling tired and already having too much protein in the system.

*What is the answer*? Here is what is suggested. Cleanse the system and wash out the excess urea. The suggestion given is to use distilled water, about four ounces every half hour for a specified time. A great volume will flush through the system without cleansing it immediately. A total cleansing will take from three months to one year, but 24-48 hours of water cleansing can remove much of the immediate danger. One of the first side effects is the improvement in one's mental attitude and personality traits. When urea is flushed from the system and tension is eased, the patient finds the world looks better to him and people are nicer.

Distilled water (for this cleansing purpose) will not demineralize live tissue or bone. It only washes out de-

caying materials from worn-out or broken-down cells. Distilled water, for this purpose, acts like a sponge or blotter. The water becomes ionized and carries an electrical charge, drawing out the dead cells and the protein wastes from the tissues.

Dolomite magnesium is also used as a catalyst to turn excessive blood protein into energy and to release excess proteins into the urine. To rebuild the heart, foods high in natural arsenic, such as asparagus and celery, are used. A large, fresh, green salad is also recommended everyday. The raw chllrophyll helps the liver produce enzymes needed by the pancreas.

While we study these principles relating to subtle elements and to atomic influences, to the more common known influences of nutrition and the need for body cleansing, let us also remain steady in the inner realization of our true nature. The creative energy aspect of our being relates to the creative energy aspect of the Godhead; likewise, when we are centered and aware, the energies are more likely to flow from within-out, into the body and mental field, bringing about harmony and balance.

The Power that runs the universe is identical to the Power that animates our mind and body. When all systems are purified and the flow of current is natural and in full force, health and function are assured. Just as the body occasionally requires cleansing, so the mental field and emotional nature occasionally require special attention. Let us, if need be, learn to abstain from negative thinking and from negative emotional reactions. Let our mind be "the mind of light," as a result of the radiance of the soul filtering through it without obstruction of any sort.

To insure that we are always centered, we meditate daily. Then we practice remembrance of God and our true nature all the time, until it becomes natural to us. We will then automatically do what is necessary to in-

sure health and fulfillment on all levels. We will have no destructive tendencies in us, which might cause us to live unwisely or in conflict with nature's laws. Balance and circulation is essential, not only for the health of body, but also for health in relationships and in respect to our relationship with the world.

> *"I am a Life-giving spirit, made in the image and likeness of God. I rest in the realization of my true nature . . . . I am open and clear . . . my mind is the mind of light . . . my body is the temple of Spirit, and I see to its welfare by living in harmony with nature."*

Chapter Nine

## USEFUL DIETARY SUGGESTIONS

Here is a guide to some common foods and their influence on the body, according to Ayurveda and to contemporary nutritionists. In general, it is believed that water moistens, salt liquifies, alkali digests, honey synthesizes, butter tends to be fattening and lubricating, fresh milk is life-giving, flesh strengthens and excess alcohol causes senile degeneration. More details follow.

### *Grains*

*Wheat* is sweet, nutritious, tonic and nourishing. *Brown rice* is sweet, cooling to the system and a slight stimulant to the air principle in the body. *Millet* is hot, dry and tends to increase the fire principle in the body, but it is also a good tonic, strengthening and improveing general health. *Buckwheat* is excellent in nutritional value if not eaten to excess.

### *Spices*

*Cumin* seeds are light, dry and hot to the system. They lower the air and water principles by increasing the fire principle. They are an appetizer, a digestive, a stimulant, a blood purifier, and also a diuretic. They are useful when there are diseases due to problems with excess water and air principles in the body.

*Black pepper* is a digestive and an appetizer, influencing the air principle as well as increasing the fire

principle, containing a balance of water, air and fire principles. Black pepper also improves the gastric fire and is a general tonic to the system.

*Ginger* is considered a cleanser and is one of the most common spices used by Ayurvedic therapists. Fresh ginger is preferred and need not be used in excess, as is the case with all spices.

*Asafoetida* is hot and light simutaneously. It should be used sparingly. It is a stimulant and is useful in correcting gastric troubles and in cleansing the intestinal tract.

*Coriander* tends to lessen or calm all three principles of air, fire and water in the system. It is a diuretic and stimulates the appetite.

*Tumeric* is dry, light and tends to lower all principles in the body. It improves digestion and purifies the system.

*Garlic* is a potent food on the herbal medicine list. Used as a rejuvenator, it is also a blood cleanser and an antiseptic for the mucous linings of the body. Some find that one or two cloves of fresh garlic, finely chopped and swallowed with water once or twice daily, is useful in cleansing the system and warding off flue and cold virus. One will want to eat a bit of dark bread or some raisins or dates, after taking garlic in this manner, to avoid the feeling of burning in the stomach. Garlic can also be used in salads and sautéed in butter or oil as a flavoring for other vegetables.

*Cinnamon* increases the fire principle in the body, cleans the throat, and is useful in mouth diseases, as well as being a general body cleanser.

*Cardamom* lessens all the elements in the body and is a useful tonic to the system.

*Cloves* lessens all three elements in the body and are useful as a general cleanser for the system.

*Mint* is useful in respiratory problems and in intestinal difficulties. It is a stimulant and can be taken as a

tea.

*Saffron* is a stimulant and a rejuvenator. It lowers the fire and air principle and increases the water principle.

*Tamarind* adds a sour taste to cooked dishes and is considered a cleanser to the system. It should not be used in excess.

### *Drinks*

As a general rule, drinking liquids with meals is not recommended, because it dilutes the stomach juices and interferes with the process of digestion.

*Pure Water* is undoubtedly one of the best drinks. One should drink enough during the day and between meals to flush urea and salts from the system. It is recommended that persons living in areas where fresh water is not available (that is, good well water or spring water) obtain a device for distilling water, since chemicals and pollutants in city water are harmful to the system.

*Milk* should not be taken in excess and not at all in instances of problems with mucus. Goat's milk, superior to cow's milk, should be fresh and preferably not pasturized. An excellent way to take milk is in the form of yoghurt. One can purchase a *starter* at a natural foods store and make yoghurt at home. Here is a simple way to do it: obtain a wide-mouth quart thermos jug; bring milk to a boil and remove from heat, letting it cool down to a little over body temperature (be sure to use just a little less than one quart to allow room for the starter in the mix); when the milk is cooled to about 115 degrees, pour it into a thermos jug, add yoghurt starter, stir, cap and leave six to eight hours. Be sure to rinse the jug with hot water before adding milk, so that the inside of it will be warm and the temperature maintained. Check to see if the mixture is thick in about six hours. An easy way to make yoghurt is to do it before

going to bed and to check it first thing in the morning. To thicken it, add a cup of powdered milk to the mix before heating. Spoon yoghurt into cups or large glasses, cover and place in the refrigerator to chill. Reserve half a cup for the next batch. Usually one can continue making yoghurt for several weeks, even months, in this manner. Yoghurt can be eaten straight from the jar, used as a fruit topping, or in salad dressings, whenever one would use sour cream or however one prefers to use it.

*Coffee* is usually not recommended. Unless advised otherwise by a physician, used in moderation, it will probably be harmless. Used in excess, it is definitely not useful to the system.

*Tea* can be used in moderation, in most instances. The more healthful herb teas are best, of course. Herb teas have various useful influences on the system, and, with the various publications available on the subject, one can easily find those teas which are beneficial. A visit to the local natural food store is always a useful idea.

Whenever a sweetener is desired for drinks or for fruit and cereals, honey is ideal. It should not be used in excess, however. A helpful drink is to mix apple cider vinegar and honey, in equal portions, and take a swallow two or three times a day before meals. This is useful in maintaining the alkaline-acid balance in the system. When fasting or for body cleansing during a diet routine, water and lemon juice into which some honey has been added is useful. Some prefer to make the lemonade with pure maple syrup instead of the honey. Processed sugar is not recommended in the human diet.

### *Fruits*

In general, fruits should be eaten raw and chewed well. Some can be lightly cooked or steamed. They need

not be eaten in excess, as they are potent sources of solar radiation and act as cleansers of the body. Fruits should be eaten between meals and not mixed with proteins, carbohydrates or vegetables. When crisp and ripe, apples are an excellent fruit. The whole range of fruits can be eaten with benefit to most persons: oranges, bananas, strawberries and berries of all kinds, fresh coconut, dates, grapefruit, limes and lemons, pears, pineapple and so on. If the skins are to be eaten, and they should be whenever possible, wash the fruit well before eating to remove dust and possible pesticide residue.

Almonds and nuts of all kinds are recommended. Some find that peanuts are hard to digest. Pumpkin and sunflowers seeds, as well as other edible seeds are rich in trace minerals and in proteins. Pumpkin seeds are rich in natural zinc. They are useful to men, because zinc is required by the male body to maintain the health of the reproductive system, especially the prostate gland. Almonds and seeds (including apricot kernals) are rich in natural vitamin B-17, said to be useful in preventing tumors and growths in the system.

### *Vegetables*

A wide variety can be eaten, either raw when possible or cooked when needed. Never overcook. When boiling vegetables, retain the pot water to drink later or to use as soup stock, because this water retains many of the vitamins and minerals from the vegetables. Use the skins whenever possible, after scrubbing the vegetables well and discarding inedible parts. When making raw salads, use a variety of vegetables together. One can easily make a tasty salad dressing without resorting to commercial preparations. A basic one I use is really a modification of that used in the classic Caesar Salad: crush one or two garlic cloves in a wooden salad bowl

and rub into the wood; either discard the residue or let it remain (according to personal taste); add a pinch of dry mustard, a pinch of salt, some ground black pepper, olive oil and enough fresh lemon or lime juice to bring to an oily-tangy taste. One way is to start first with the juice-oil mixture, adding the other ingredients to taste. Mix the dressing in a cup or a bowl and pour on the salad just before serving. Toss lightly and serve. One can liven up the salad by tossing in some toasted bread squares. The dressing can be altered by adding a coddled egg to the dressing just before tossing. To do this, pour boiling water over an egg in a cup. Let it sit for a couple of minutes, then crack the egg into the dressing and stir well.

There is no problem with preparing vegetables as long as the ones that require cooking are not overdone and the raw ones are chewed well. Fruits are body cleansers, vegetables are body builders. Whole grain flours can be used for breads, for pie crusts or whenever baking.

An excellent way to derive optimum benefits from seeds such as alfalfa, mung beans and wheat is to learn to sprout them. Served in this manner, with salads or in sandwiches with avocados (or whatever is desired), sprouts offer enzymes, vitamins and minerals in rich abundance.

To obtain both vegetable and fresh fruit juice, a a juicer will be a good investment. The best kind will extract the pulp so that it can be crushed, thus obtaining full value from the vegetables or fruits used. Carrot juice is especially useful as a body builder and cleanser, and a pint a day can be taken as an afternoon drink or in place of lunch. Celery and parsley, in small amounts, can be added to the carrot juice and squeezed at the same time. If taking juices for a cleansing program, drink the fruit juice in the morning and the vegetable juice in the afternoon. Drink them slowly in order to

mix saliva in the mouth with the juice for improved digestion.

General advice is for one to select foods which are agreeable to the system and to eat in "proper measure." Proper measure means in correct combinations. Heavy foods should be taken in smaller measure then light foods at a meal. Here is what an ancient text says: "The person whose gastric fire is well tended, who feeds it with wholesome diet, who is given to daily meditation, charity and the pursuit of spiritual salvation and who takes food and drinks that are agreeable to him, will not fall victim to approaching diseases except for special reasons. The disciplined person who takes wholesome food lives for a period of one-hundred years, blessed by good men and devoid of disease."

Still another guideline to the taking of food and drink is the reaction we have to the food: whether it tastes sweet, sour, pungent, bitter, salty or astringent. The tastes are said to act upon the body, in particular the three elements of air, fire and water. Here is a guide:

*Air Element* is aggravated by astringent, bitter and pungent tastes, and is lessened by sweet, sour and salty tastes.

*Fire Element* is aggravated by bitter, sour and salt tastes, and is lessened by astringent, sweet and bitter tastes.

*Water Element* is aggravated by sweet, sour and salt tastes, and is lessened by bitter, pungent and astringent tastes.

If the system is balanced, one can follow natural inclinations regarding food selection. *Sweet* taste is usually a tonic, improves health, is good for the eyes, the blood and general complexion. An overabundance in the system contributes to obesity, lassitude, excessive sleep, heaviness, coughs, colds, indigestion, constipation, vomiting, respiratory troubles, eye diseases, tumors, urine diseases and headaches. *Sour* taste is an appetizer

and increases the flow of saliva and gastric juices. An excess, however, contributes to thirst, bladder problems, inflammation, anemia, weak eye sight and fever. It increases the impurities in the blood and infections and disease, due to extreme influences of fire and water in the system. *Salty* taste increases appetite and digestion and aids in the circulation of fluids in the body, by diluting the water element. In excess, it causes problems with teeth and gums, hyperacidity, blood problems and general inflammation. *Pungent* taste cleans the mouth and improves digestion and assimilation of food. In excess, it dries up the water element and cuts down the flow of breast milk in mothers and the natural fluids useful to the system. *Bitter* taste dries up fevers and fluids. It also imbalances air element in the system. *Astringent* taste lowers the water and the fire elements and dries up the fluids in the body. It purifies the blood. In excess, it causes pains in the chest cavity, dryness in the mouth, gas in the intestines, constipation and interferes with the circulation of fluids in the system.

Attention to diet is recommended by all practical truth teachers, so that body and mind might be nourished and the soul consciousness able to express fully in this world. The food we eat is converted into blood, flesh, nerves, fat, skin, bones, bone marrow and sexual fluid. Excess food energy is converted then to subtle energy, which is stored in the pituitary gland and used to regulate the body functions. Meditation and prayer also converts gross energy into subtle energy, which is used for the development of the brain and the nervous system. One who pays reasonable attention to the matter of food intake thus exhibits common sense. We can know:

> *"I am a life-giving spirit, and I make wise selections in the foods used to build and maintain this body. I use both body and mind to express the Divine."*

Chapter Ten

## POSSIBLE INFLUENCE OF GEMS AND METALS ON THE HUMAN ORGANISM

Much of what is contained in this chapter is the result of research done through the study of various books purporting to impart information on the subject. This research has not yet been exhaustive, by any means. I share the data here for the interest that readers might have in this theme.

As with our discussion on foods in the previous chapter, in this treatise we are examining the characteristics of manifest things as they are influenced by subtle energies and by frequency changes. In relationship to the influences of gems and metals on the system, we are considering the three basic element-characteristics in the body: air, fire and water. You will recall the basic elements making up the universe as ether, air, fire, water and earth. According to this thesis, when the water and earth element combine, the water influence is manifest in the system. When the fire and earth elements combine, the fire influence is manifest in the system. When the ether and air elements combine, the air influence is manifest in the system. Water cools, fire heats and air is the vital force flowing through the nervous system.

It is suggested that the three systems can be maintained in a condition of balance, providing appropriate stimulation to them as a result of correct breathing, correct diet, correct mental attitude and soul-realization. Another way to maintain balance is by encouraging the systems through the use of color and subtle radiations

from gems and metals.

Occult teachers have taught that all objects (things) emit a characteristic radiation; that is, energy locked within the object is steadily streaming off into surrounding space. They are slowly disintegrating. This is the way of nature, as energy changes from one form to another. Energy forms as things, and things eventually flow back to free energy status. Energy has specific frequency, according to how it is modified and to how it is controlled or directed by the Intelligence that arranges conditions.

Gem or metal radiation is believed to be received into the body through the skin, if worn on the skin. It can also be received from a ring, a bracelet or anything worn as a necklace. Ayurveda (Science of Life) specialists teach that the radiation is taken in through the skin, transferred to the lymphatic fluids and then to the blood plasma, which contains conductive chemicals, called "electrolytes," in solution. These electrical charges are said to promote the natural flow of body currents and to affect body function.

Ancient teachers taught that gems and metals are formed in the planet earth as a result of planetary radiations from space acting upon the *crystalizing* prana (vital force) of earth. We have learned that, according to this philosophical teaching, the One Current from the Source, when coming into manifestation as the world process, changes to five different frequencies in order to do so . . . and to perform needed functions: crystalizing, metabolizing, assimilating, circulating and eliminating. Planets in our solar system emanate energy which flows into space and influences that with which it comes into contact. The universe is an electrical phenomenon in which flows interact, causing events to transpire. The *Rig-Veda*, one of the oldest scriptures known, informs us that gems are products of the action of intense heat and fire. Gems and metals are believed to represent the crystalization of ions of elements and elemental com-

pounds. As essential forms of matter are purified by heat, gems are formed.

Vedic sources indicate that gems and metals have five primary qualities: the state, or effect; the particular attribute (whether the influence is positive, negative or neutral); power to interact; the interaction itself; and the result of the interaction. Colors as well as chemical composition are considered. The gems are thought to be not only the result of planetary influence but also to attract radiation from the specific planet assigned as its ruler.

We use, always, natural stones and not synthetics or man-made ones. We want to be sure the planetary energy influence is present, and for this natural gems must be used.

### *How Gems are Recommended*

There are a number of ways to determine which gem to use for an influential purpose. One popular way is to select a gem with the planetary rulership of the ascendant or rising sign, as calculated by sidereal astrology. That approach considers the actual placement of the planets in the constellations. This method was the one used as the basis for study of the applications of gems and metals to the human organism. One simply knows the ascendant, examines the chart to see which gem agrees with the sign and wears that gem on a regular basis. Since the ascendant is a powerful influence, this gem should assure strong radiation of that influence.

Another way to arrive at the solution is to calculate the gem use according to signs of the zodiac. In the system now under discussion we use the ayurvedic method, which was researched several thousand years ago before all of the now-known planets were discovered. It would go like this:

| Zodiac Sign | Gemstone | Planetary Influence | Carats |
|---|---|---|---|
| Aries | Coral | Mars | 9, 11 or 12 |
| Taurus | Diamond | Venus | 2 carats min. or wear zircon |
| Gemini | Emerald | Mercury | 3, 5, 7 or 10 or wear Aquamarine |
| Cancer | Pearl | Moon | 2, 4 or 6 |
| Leo | Ruby | Sun | or use garnet 3 carats |
| Virgo | Emerald | Mercury | see Gemini |
| Libra | Diamond | Venus | see Taurus |
| Scorpio | Coral | Mars | 9, 11 or 12 |
| Sagittarius | Topaz | Jupiter | 7 or 12 |
| Capricorn | Sapphire | Saturn | 5 or 7 |
| Aquarius | Onyx (Gomed) | Uranus | 6, 11 or 13 |
| Pisces | Cat's Eye | Neptune | 3, 5 or 7 |

For the radiation benefits, it is recommended that the gems be set in an open-backed setting, so that the stone touches the skin.

Sometimes specific metals are recommended to go with gems, along with instructions for wearing them on specific fingers. Then, the radiation flows along lines of force in order to influence intended parts of the body. General influence will be had simply by wearing the gem; specific influence will be a matter of certain need. We will touch on this subject later in this chapter.

What about a person who does not know his zodiac sign or his exact birth time? Well, there is a way to figure gems using numerology, according to the Table of Pythagoras. Records provided revcal that Pythagoras traveled to India from Greece and learned from the adepts in the Himalayas. Here is the way we calculate it: letters in a person's name (the name used commonly) are given number-value as follows.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| a | b | c | d | e | f | g | h | i |
| j | k | l | m | n | o | p | q | r |
| s | t | u | v | w | x | y | z | |

Just figure the numbers given each letter and total them, then reduce to the smallest number. For instance: *Bill Smith* = 41 or 4 plus 1 = 5; so 5 would be the number of destiny . . . the frequency equivalent of the letters of the name.

Gems prescribed in this manner would be: 1, ruby; 2 pearl; 3, topaz; 4, onyx; 5, emerald 6, diamond; 7, cat's eye; 8, sapphire; and 9, coral.

There is yet another way to decide upon the wearing of gems and metals—by doing an astrological horoscope to find which planetary influences are weak, strong or disturbed. Then if one wanted to bolster a weak influence, one would wear a gem giving that particular radiation. If one wanted to neutralize a strong influence, one

would wear a gem that would neutralize it. If one wanted to harmonize a disturbed influence, he would wear the gem (or gems) that created harmony in the matter. This takes careful analysis on the part of the astrologer.

I feel that food selection and working with mind and consciousness is a more direct route to balancing the system, but gem-metal therapy has been used with beneficial results.

Some persons are interested in the effects of colors as they influence the chakras or vital centers. On the following page is a simple chart showing the listing of the chakras, from the top downward, with ruling planets, corresponding gem influence . . . and the gem colors, gem elements, gem polarity, gem influence (whether hot or cold) and gem taste.

Colors are felt to influence the human senses according to the applied frequency of vital force . . . as well as to the movement and the activity of the subtle vital forces themselves.

| *Five Subtle Senses* | *Five Aspects of Vital Force* |
|---|---|
| Sight—Red | Vital (prana)—Green |
| Smell—Green | Upward (udana)—Violet |
| Touch—Violet | Even (samana)—Red & Yellow |
| Sound—Blue | Diffused (vyana)—Blue |
| Taste—Orange | Downward (apana)—Orange & Indigo |

Colors taken in through the optic nerve, as well as gems or color frequencies taken in through food and breathing, will influence the chakras and harmonize the system. Also, the natural circulation of vital force (shakti) through Kriya Yoga practice and the spontaneous flows in meditation will harmonize the chakras, the activity of glands and tend to balance the three element systems—air, fire and water.

These three systems are also influenced by the times

| CHAKRA | PLANET | GEM | COLOR | ELEMENT (3 basics) | POLARITY | INFLUENCE | TASTE |
|---|---|---|---|---|---|---|---|
| Crown | Mercury | Emerald | Green | Water | Positive | Hot | All tastes |
| Third Eye | Jupiter | Topaz & Moon-stone | Blue | Air | Neutral | Hot | Sweet |
| Cervical Throat | Venus | Diamond | Indigo | Water | Positive | Cold | Sour |
| Thoracic Heart | Saturn | Sapphire | Violet | Air | Neutral | Cold | Saline |
| Lumbar Solar Plexus | Sun | Ruby | Red | Fire | Negative | Hot | Pungent |
| Sacrum | Moon | Pearl | Orange | Water | Positive | Cold | Astringent |
| Base Chakra | Mars | Coral | Yellow | Fire | Negative | Hot | Bitter |

Note: In the above chart the Chakras (distribution points through which life-force flows) are listed first for simplicity's sake, for those who calculate from above-down; the 2nd column shows the planetary rulership for the gems....and from there..over to the right...are the colors, subtle-element characteristics, polarity influences....heat & cold influences....and "taste" of the frequencies as observed on the tongue when these influences are evident. The astral-physical chemical condition pervades the system and certain signs can be discerned; through color-sense, feel, energy input....and taste. All of the ordinary senses can be reflected in the subtle senses, so that one can discern color, sound, smell, taste and feeling for all influences in the environment regardless of whether the signs are outer or inner.

of the day. From 6 a.m. to 10 a.m. the water element in the body is more active; hence, the time is ideal for elimination of wastes from the body. From 10 a.m. to 2 p.m. the fire element is more active; thus, this is a useful time to eat food, particularly just before noon. From 2 p.m. until 6 p.m., the air element is more active, and nerve force is stronger. The times preceding and following dawn and dusk are times when the body elements are at rest and meditation is easy. A natural calm is experienced by persons (and animals and plants) during these occasions.

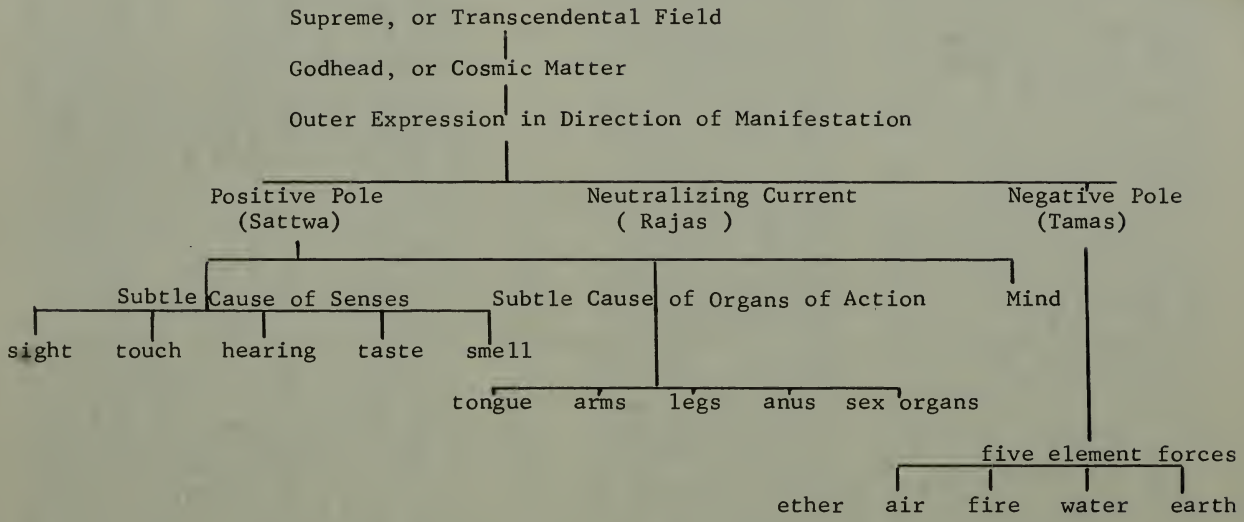
It is advisable to acquire an over-view of the process of how Cosmic Current flows into manifestation. An understanding of this process enables a person to live in harmony with nature and even to gain control of inner and outer forces, if the constructive need should arise. While the chart shows the flow from above–downward it should be considered from within–outward, as manifestation flows from inner space or the Transcendental Field.

### *Metals & Their Influences*

Metals are living things. The oxidation of metals is similar to the breathing process of the body in its metabolic change and reaction to the air principle of nature. Metals also show wear, fatigue, stress and strain. It has been said that cutting tools, if given a "rest" after long use, will again hold a sharp edge. Research with pyramid energies and the effects of moonlight on razors indicates that metals respond to outside energy influences. Metals crystallize with age, wear, crumble and break.

Gold, silver, copper, iron, lead and mercury have been used for therapeutic purposes. Mercury was used, ages ago, in a refined state for body cleansing and for the eradication of disease. This refining process is unknown today to the western world . . . it requires heat

CHART ACCORDING TO VEDIC SEERS SHOWING ORDER OF COSMIC MANIFESTATION




This shows how the One Current changes in frequency, influenced by the three electric attributes (positive and negative ...and neutralizing); then produces the "organs of sense, organs of action and appears as the nourishing forces.

and a mixture of sulfur and certain herbs.

*Gold* has the sun influence; it heats and expands. *Silver* is ruled by the moon; it cools and contracts. *Copper* is ruled by Venus and has a cleansing effect upon the system, especially in cases of arthritis and rheumatism. A recent test conducted by doctors at a university revealed that aspirin, infused with copper and given to subjects who did not know of the test, yielded superior results over aspirin given without the copper infusion. Many persons (myself included) wear a general purpose bracelet made of twisted strands of copper, silver and gold. This was a common suggestion given by my guru's guru, Swami Sri Yukteswar . . . who was a master of yoga as well as a skilled practitioner of Ayurveda. I cannot tell if the bracelet is useful. I wear it for sentimental reasons, since it attunes me to the wave-length of my guru-line when I become aware of it. It, thus, has value as an amulet or a talisman, as it carries with it a "message" to be received by the mind.

Subtle channels through which life-force flows have been traced in the body. Metals (and gems) worn on the fingers impart a radiation effect to corresponding parts of the body. Remember, gold heats and expands . . . silver cools and contracts. Piles, for instance, are said to be improved by the wearing of silver as a ring on the little finger. (It might also be well, in this case, to release tension and improve the diet so that the bowels move on a regular basis.) Whenever the gem-metal influence is needed in the body, one can observe improvements by wearing the ring on the correct finger. This is only a supplement to diet, attitude and state of consciousness. Gems and metals will not replace these important requirements.

The other metals are sometimes used according to astrological calculations to provide positive influence. For metallic influence through the lines of force starting in the fingers, a plain ring would be used. For both

**Influence of Metals Through Lines of Force**

| | | | |
|---|---|---|---|
| Thumb | Horizontal and vertical reflex poles to the head, when massaged deeply or metals applied | | |
| First Finger | Chest and Air | Gold to Stimulate | Silver to Cool |
| Middle Finger | Fire, Abdominal area | Gold to Stimulate | Silver to Cool |
| Ring (3rd) Finger | Pelvic Area and Generative Organs | Gold to Stimulate | Silver to Cool |
| Little Finger | Rectal Center | Gold to Stimulate | Silver to Cool |

metallic and gem influence, the desired gem would be worn in the needed metal. Note that on page 102 the colors relating to gems are not always the colors seen by the naked eye. The radiations given off are the colors seen when the gem is viewed through a prism and are, thus, the *cosmic colors* of the gem.

### *Ayurvedic Suggestions: Gems Applied According to Astrological Calculations*

This is a special approach. Through a study of one's horoscope, the deficiency of planetary influence is calculated. If one can ascertain how many ions of planetary influence are lacking for health and balance, one can determine (by knowing how many ions equal how many carat weight of the gem) what gem and its weight should be useful in the treatment. Here is what ancient texts say about planetary deficiencies:

*Sun*—A weak sun contributes to an anemic condition, so a ruby would be prescribed for the sun influence on the human system. Other symptoms of a weak sun condition are eye problems, indigestion and emaciation.

*Moon*—A weak moon, when aspected by Saturn, is said to contribute to mental instability. A pearl or orange radiation would be prescribed to encourage moon influence on the system. Other symptoms of weak moon influence are diabetes, bladder disease, lack of courage, improper conduct and weakness in the face of challenge from the environment.

*Mars*—When Mars' influence is weak, coral is recommended being worn. A weak Mars influence is said to manifest as liver problems, impure blood, high blood pressure, piles, urinary difficulty, joint diseases, impatience, idleness and mental depression.

*Mercury*—Emerald is recommended when Mercury's influence is weak. A weak Mercury influence is said to

contribute to stomach disorders, aversion to food, weak digestion, lack of discrimination, insecurity, childish behavior (in adults) and telling untruths.

*Jupiter*—either topaz or moonstone is recommended to supply Jupiter's influence, when this is naturally weak in one's horoscope. Weak Jupiter influence is said to reflect as mental problems, throat problems, liver problems, swelling of the body, obesity, tumors, mizerliness, propensity for lawsuits, germ phobia, and an overdeveloped sense of self-importance as a personality.

*Venus*—Diamond (or zircon if diamond is too expensive) is recommended to offset a weak Venus influence. Weak Venus influence is said to contribute to diabetes, uterine problems, problems with sex organs (in males), premature aging, idleness and delusions.

*Saturn*—Sapphire is recommended to offset a weak Saturn influence. When Saturn's influence is weak, it is believed to contribute to neuralgic pains, trembling of hands, feet and body, nerve disease in general, pain in the joints, mental problems, hysteria and improper behavior.

*Nodes of Moon*—In Indian astrology much emphasis is placed on weakness caused by the influence of the nodes of the moon (the point the moon reaches in space, relative to earth, where it intersects its primary movement). If one's system is influenced by this phenomenon of the moon, it is said that the forces contribute to rheumatism, suicidal tendencies, unfounded fears, disease of brain and glands, uterine diseases, asthma and infections. Gems suggested are onyx and cat's eye.

It will be noted that coral and pearl are not gems in the true sense (not formed under heat in the planet), but they are considered gems both by jewelers and by practitioners of this approach to balancing the human system with cosmic rays. In India, some suggest that yellow sapphire be worn on the first finger for its cooling

effect on the nervous system, if one is actively working with the kundalini energy. No doubt, the wearing of gems can have a healing effect due merely to self-suggestion. One "believes" and, therefore, the mental effect is transmitted into the system to bring about balance and healing.

In some astrological treatises, great emphasis is placed on the importance of wearing certain gems, on specific fingers, on definitely prescribed days of the month and on certain months of the year. For instance, it is suggested that a gem worn for the purpose of healing be worn when the moon is waxing, especially if one is to wear pearl (the moon influence). Some recommend the chanting of a specific mantra (related to the planetary intelligence which controls the energy of the planet). This refers, not to the actual intelligence of the planet but to the aspect of Universal Intelligence expressed as that energy frequency. Also, certain rings, for specific purposes, are to be manufactured by one who is of high (clear) consciousness, with definite intent and during the time when the planets involved are ideally aspected. In this way, a powerful infusion of energies is contributed to the ring or talisman.

### *Other Items of Interest*

Some yogis recommend that one sit on a wool blanket when meditating, to insulate the body from magnetic earth currents. Then, energies can more easily be raised up the spinal pathway and retained in the body during meditation. Some wrap the body in a wool blanket. Silk is also said to be ideal for this purpose, and some occultists (those who work with finer forces) wear silk garments and use silk bedsheets.

Sleeping with the head toward the north causes energies of the body to be pulled upward in the body and contributes to an easier passing at the time of transi-

tion. Sleeping with the head to the south results in body currents being pulled down into the body (toward north) and allows the currents to work to insure health and function. Sleeping with the head toward the west is said to contribute to dreams, with the head eastward . . . to meditative-sleep.

Some readers have seen yoga teachers wearing a special string of beads, known as rudraksha beads. These are seeds of a fruit and are felt to impart a healing radiation beneficial to lungs and heart. They also retain the subtle energy (shakti) generated by yogic practices and meditation.

It is not our intention to emphasize reliance upon external aids. We merely examine the characteristics of energies as they manifest in nature and try to understand their influence. If we can utilize them, so much the better. Sri Yukteswar once said: "A wise person rests in the Infinite, and makes wise use of any natural law which can contribute to his well-being." We were born with certain subconscious characteristics (karmic patterns) and we were influenced at birth by energy flows in nature. We are not "fated" to live out our lives in an extension of the way things were at the time of physical birth. Through self-analysis, right mental attitude, prayer and meditation, diet . . . and any useful thing we are led to do . . . we can neutralize negative tendencies and learn to work in conscious harmony with nature.

* * * * * *

### *A Word About Gems and Settings*

In this system, in instances where an expensive gem is recommended, one can use an alternate inexpensive selection with the equal cosmic radiation characteristic . . . so that price need not be an obstacle to experimentation. Rubies and sapphires can be a star variety,

round-cut, costing less than the brilliantly faceted ones. Topaz should be examined to be sure it is genuine and not a variety of smokey quartz (they often look similar, but the crystal structure differs, as does the price). The stone should be mounted in an open backing, touching the skin, and worn all the time during the experiment; that is, it should not be removed at night when asleep. Gems can also be worn, as they usually are, for psychological reasons. Therefore, the gem and setting might as well be visually attractive and fun to wear.

*"I am a life-giving spirit,*
*and I cooperate with all*
*of the cosmic energies."*

Chapter Eleven

## HOW TO HELP YOURSELF AND OTHERS

How do we help other people who are in need? How much responsibility do we have towards others? How much is their own responsibility in relationship to self-improvement and to healing? Here are some guidelines and practical suggestions.

I know of no healers, even spiritual healers, who are able to heal everyone. Some spiritual healers will even inform us that it is not their duty to heal everyone. Why is this? Why cannot a healer be successful with every case presented to him?

On the mundane level, working with diet, psychological counseling and medical knowledge, we are often limited because we cannot get to the inner cause of the problem, or because the patient, for some reason, cannot release the cause of the problem. In spiritual healing, the healer possessed of true insight will occasionally offer encouragement, while asking the patient to work from within, in order to gain experience and to demonstrate self-mastery. A spiritual healer will always know the truth about a person (know that the patient is really divine) but will not always use will to interfere with the patient's destiny pattern.

I was once sitting with Satya Sai Baba as he counseled a few devotees who had come from a distant city to see him. One young man handed Baba an envelope with a letter and a snapshot from his wife. The young wife was in a hospital suffering from cancer. Baba held the envelope a moment and looked into space, as

though awaiting an inner signal. Then he said, I'll take care of it!" When he says this, wherever the patient is, recovery begins. Later, when saying goodbye to the group, Baba materialized rings and personal objects for each of the assembled persons, except for the young man whose wife had asked for help. When the young man extended his hand for something, Baba placed his hand on the man's shoulder and whispered, "I already gave you your wife back."

Yet, not all who ask for healing are immediately healed simply because they request it of Satya Sai Baba. He looks into their karmic situation and their need for soul unfoldment and does what he feels will serve best the personal need. His love, caring and encourgement is always apparent.

If one will abide by the guidelines set forth in this book, one will learn to cleanse body, mind and emotional nature and awaken dormant soul forces so that healing is automatic. Sometimes, however, we seem to require external assistance, and this assistance can be had. Let us now examine various approaches.

*Education and Positive Action*—It is strange that some persons will not take the time to acquire useful information or to use it if they have it available. They expect others to do their work for them, and this is not the way of growth and freedom. We can receive an assist from others, but we have the responsibility of learning how to live in tune with life for ourselves. I am often asked to pray for others and I do, but I also try to educate and to inspire the one in need to help himself. If we do not do this, we encourage dependence and weakness on the part of the one who seeks our help. If we are pure in consciousness, pure in mind and in emotions, and if the body is cleansed and nourished on all levels, we cannot possibly be sick or in dire circumstances. When all channels are open, Innate Intelligence will direct vital currents and arrange personal affairs in us,

through us and around us. This is the simple truth of the matter. Therefore, let us attend to the basics.

*Self-Healing*—If we eat correctly and are still physically ill, then the problem may be psychological or mechanical. If we harbor resentments, feel guilty, are suppressing emotions or are frustrated because of environmental circumstances, we can experience physical illness. If we eat right, think right and feel right, but the body is not in balance, we may need physical therapy such as chiropractic adjustments, zone therapy or whatever is required to bring harmony and balance to the system. It may be that the problem is tension or a negative self-image. It may be that one does not have the will to live or enjoys being sick or incapacitated for one reason or another. It may be that we are content in living out of human consciousness, with the belief that illness and problems are natural and "just the way it is with life."

If need be, we can use creative imagination to *see* and to *feel* ourselves the way we have a right to be, thus bringing the picture into outer expression. The steps in this practice are easy: (1) *after* meditation we remain relaxed and open, with an attitude that anything is possible for the Power that runs the universe; (2) we then envision the situation (be it a physical problem or a problem with an circumstance in life) as being cleared . . . with the new and desired situation in its place; (3) we hold to this new picture, *seeing* and *feeling* it with all of the tones of reality . . . here and now; (4) we emerge from the practice session in the new consciousness, feeling and mental attitude. It must follow, as night follows day, that the inner work must externalize according to the pattern established in mind and in consciousness.

The most efficient way to work is *easily* and as if what we do is the most natural thing in the world, which it is. The thought of effort means we feel a situa-

tion is difficult, and a difficult problem can scarcely be overcome, because the challenge seems too great. Remember, all we do is prepare the environment into which the Power that runs the universe is going to flow and to do its work. I know of healings which resulted when a person with a problem just meditated and inwardly accepted: "I am a bright, shining being. Limitation, illness or lack of harmony with my world is impossible."

*How to Pray for Others*—Sooner or later, we are all asked for prayer help. How do we respond? The response will be whatever is natural for the person whose help is requested, and it is always more useful to work in the way we feel most comfortable. One healer may simply pray to God and ask God to do the healing. With simple, implicit faith, one can pray for others, and they will be helped. We are reminded of the words of Jesus: "And whatever you ask for when you pray, believe that you have it, and you shall have it." This is the truth, with all the mystery removed. Just *pray, believe* and *accept*. What has gone wrong when we pray and nothing happens? We have either not believed or, unknowingly but with good intentions, we have tried to move into an area which is not ours to move. Sometimes, there are more subtle forces at work for the good of a person or a situation, and if we insist upon interfering or manipulating, we are out of line. This is where discernment enters into the subject. We can always be willing for healing to manifest, but we can also learn to be patient if destiny indicates otherwise.

When we pray for others, we are to *clear our own mind and consciousness from the belief of limitation*. We release a condition by releasing the belief that it exists. This is a subtle metaphysical point. If we cling to the belief that a person has a problem, we are limiting that person. If, after praying for a person, we say: "I'm working with an alcoholic, (a hypochondriac, a person

with cancer, etc.)," we have not done the work within ourselves *for* the other person. If we try to see health, prosperity and freedom while believing sickness, poverty and restriction, we are not fully doing our job. We are toying with mental laws instead of working out of a clear state of consciousness.

We take a person into meditation and rest in the silence, with God, until we feel the sense of release and contentment. This is the signal that the inner work has been done. The outer results may be immediate or, at times, more slow to appear, but the work has been done, once we have broken through to the experience of release.

We can educate persons who are willing to cooperate and show them how to heal themselves. I feel it wise to work on both levels—to work for others and to educate them.

It is believed that certain psychological traits in people lead to specific physical ailments. Marcus Aurelius, almost 2000 years ago, pointed out that cheerful women were less prone to cancer than those who were depressed. Dr. Eugene P. Pendergrass, past president of the American Cancer Society, in his 1959 address, said: "As we go forward, searching for new means of controlling growth within the cell and through systemic influences, it is my sincere hope that within one's mind is a power capable of exerting forces which can either enhance or inhibit the progress of this disease." In a 1974 speech at the University of Florida, Dr. Carl Simonton of Fort Worth, Texas said: "There are over 200 articles in the medical literature covering different aspects of the relationship between the emotions and stress to malignancy, as well as other very serious diseases. The interesting thing about the literature is that in all of these articles, the conclusion is that there is a relationship between the two. None, to my knowledge, concludes there is no relationship. The ques-

tion is one of degree of importance and how to influence it, not whether or not emotions are a factor." Some of the predisposing psychological factors most agreed upon as personality characteristics in cancer patients are: (1) a tendency to hold resentment and a marked inability to forgive; (2) a tendency towards self-pity; (3) a poor ability to make and maintain a long-term relationship; and (4) a very poor self-image. One of the basic characteristics is a sense of rejection, feeling unloved or unwanted and sometimes going back to childhood. In Japan, ministers who counsel members of the religious organization known as Seicho-No-Ie find that removal of personality defects can result in healing of the body. Common to women with diseases relating to the reproductive organs is a feeling of guilt regarding sexual relations and resentment toward the husband or male companion. We know, too, that there are certain characteristics exhibited by those prone to heart trouble, mental illness and almost all known physical diseases. Mental-emotional patterns influence body chemistry, resulting either in physical health or in illness.

One who will remain centered and in tune with natural forces, and who will abide by the simple rules which insure physical, mental and emotional health, will have little cause to seek aid for the healing of any condition. Let us know this:

> *"I am a life-giving spirit, made in the image and likeness of God. I live in the awareness of my true nature. Those who turn to me for help receive it instantly and without reservation or limitation."*

Chapter Twelve

## QUALITY AND DEPTH OF HUMAN LIFE

It would be incorrect for us to say emphatically that health and long life without true spiritual understanding is a waste. It would be unfortunate for one with both the desire and the potential for the enlightenment experience to miss it in this incarnation, but there are many whose destiny it is to play out the human drama and to keep the evolutionary process flowing. We agree that the world will be a more harmonious place when more people are enlightened, but health and improved function for the majority is also a great blessing to the world condition.

Healthy people do not fight one another or consciously injure themselves or their environment. Healthy people work in harmony with natural laws and lend their energies and talents to the betterment of the world condition and the welfare of their own kind. This is useful to the life process. Long life, when well-lived, is the opportunity for great service. An incarnation which is not long may also result in a major contribution to mankind. It depends upon what we do with our time, talent and energy, for this is what our life here is all about. How wisely *do* we use our time, talent and energy? How wisely do we use our intellectual capacity? If we are living in tune with natural laws and contributing according to our ability, no one can ask more of us.

One need not be in the public eye to make a useful contribution to life. A parent who sees to the education and the welfare of his children makes a contribution. A

person who contributes to the order and the harmony of the community is of value. All who render service and provide for the needs of the human family are making a contribution. A quiet life, well-lived, is just as important and useful as a life which may be more dramatic to the public view.

What is essential, it seems to me, is that we do not remain in a complacent mental-emotional state, which is comfortable but non-productive or non-useful. There is no reason why any reasonably intelligent person has to be cramped, restricted or kept from fulfilling his personal destiny. The lame excuse: "I would have done it if others would have let me," just will not do in today's world, when we have the know-how and the skills to make decisions and to move creatively into the stream of conscious living. If an education is required, one can acquire it. If skills are needed, one can develop them. If courage is required, one can learn to adjust the self-image and look out upon the world from a confident point of view. If one is healthy and possessed of a sense of purpose, nothing can prevent the fulfillment of destiny.

Balance is certainly desirable, along with common sense and a will to live in a responsible manner. We can decide what is important to us and proceed from there. We can decide how much time to give to friends and acquaintances, how much time to give to providing for home and family, how much time to allot to study and meditation. One who has "no time" for important things simply is not organized and decisive. If we give no time to needs of the body we are sure to pay the price, in time, of illness. If we give no time to creative endeavor, we will miss out on life's great opportunity. If we give no time to quiet reflection and to the contemplation of life's true values, we will merely exist as vegetables.

I know a woman who gave her time and energy to

the care and the feeding of her husband and son. She was possessive of them and used little time for the unfoldment of her own creative talents. Today, her husband is totally involved with his work and another woman, and her son is experimenting with the drug culture. She is desolate. Yet, whose fault is it that she is lonely and bitter?

I know a man who is unhappy because, while gainfully employed and settled with his family in a nice community, he is not doing what he would really like to do. Because of "job security," he settles for what he has rather than trying to become the person he could become, if he would only try.

There are ministers who are afraid to speak what they feel to be the truth for fear of congregation backlash; salesmen who sell a product which is really not needed (but wanted by some) for the sake of financial gain; professional people who are doing what they were trained to do, because parents or authority figures decided for them what they should be educated to do; and, of course, many who just let life flow by because they do not know what to do with themselves.

What are we to do with our life? What is the purpose in our being here? Does anyone know? Yes, some know. We are here in this world, because the world process and the forever-becomingness of the process is nature expressing. We are here to express fully our innate intelligence and talent. In this way we not only contribute to the process, but we unfold, learn and awaken as we do so.

To be attached to the world is bondage and to be repelled by the world is also psychological bondage. We can wear the world lightly, doing the best we can with a cheerful heart and being free enough to leave it when the time comes, as it must for us all. There is little point in our being unhappy because we do not like the rules of the game. The ideal is to learn to play by the

rules and to be free while involved in relationships. This is a key, to have relationships but to be free in these relationships. Of course, one must be mature and self-actualized in order to enjoy relationships with people and things, without having psychological problems. This is the ideal toward which we move, and the ideal is realizable.

If we have a sour attitude toward others or the world in general, the problem is undoubtedly in us and not outside of us. It is often amazing how our outlook on life improves when we are healthy, possessed of a positive mental attitude and involved in a useful creative activity. Frequently, children who are confused, fearful, antagonistic and resentful merely need a wholesome diet. Sometimes they just need to be encouraged to express themselves in creative channels and not to be dominated and controlled so much by parents who are trying to live their own lives through the life of the child. Sometimes we simply need a change of pace or a vacation.

We are influenced by our environment, and our environment is influenced by us. How much, and with what quality, are we influencing our environment by being the person we really can be? What kind of silent influence do we impart to others because of our attitude, our thoughts, our state of consciousness? Attitude, thoughts and the state of consciousness are really more influential than a flurry of outer efforts which are not inspired by calm and thoughtful intention.

Great teachers inform us that we have a responsibility (not just the opportunity, a *responsibility*) to make a useful contribution to the world. We are receiving nature's vital force into our system, we are provided with food and all the requirements for comfort and freedom from want. We are, therefore, obligated to render useful service in some capacity. This is a law of nature. I do not refer here to token service; I refer to giving to

life all that we are empowered to give. Such giving, done rightly, does not impoverish, it enriches. If one is impoverished as a result of his contribution to life, if he becomes weak and diseased or in some manner destroys his capacity for fulfilled living, he has made a mistake. We can give out of our abundance. We can have such radiant health that vital energies flow out to nourish our surroundings. We can be so mentally and emotionally clear that the light of the soul can shine without obstruction. We can be so creative (which is true wealth) that our unique contribution blesses us, as well as those who are blessed by our intentions and our efforts.

Who does anything, anyway? The Life behind the appearance-world nourishes the world and all in it. The Life which is our own reality flows outwardly into expression, and the Source is truly inexhaustible. There is no limit to what can flow, once the doors of perception are cleansed and we view the world from the vantage point of being life-giving spirits. Let us know:

> *"Yes, I am a life-giving spirit and view life from the Source. Because of this my life has both quality and depth, and the Divine Reality is blessing my world, through me."*

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